

SACRA UNIO,  
OR, AN  
HOLY UNION,

Chiefly proposed to the divided Protestants in *England*, and extensively to all other Christians abroad in the World according in Fundamentals, and disowning the Pope's Supremacy and Image-Worship.

Whereto is added this needful advice, That they all bear one with another, in things which they cannot yet in their Consciences agree upon, as Rites, Ceremonies and Discipline, together with the Protestant Religion's Fundamental Doctrine, and four Tables containing the Popish Religion at large, and *Grecian*, and *Abassine*, and *Muscovian*.

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Written at this time of need in *English* and *Latin* for the good and conservation of all true Protestants in *Europe*, and all other good Christians in other parts of the World, where the Latin is understood,

By *Christopher* of *Feltingen* alias *Felinger*, M. A.

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*Celestina, vel Clamor ad Theologos Hierarchie Anglicane, per quem justa & sancta indignatione permoventur excitanturque ad sociandas vires & iungendas dexteras cum fratribus abeuntibus ab iis in disciplina, ut uno nisu se opponant, &c.*

*In English thus,*

A cry to the Divines of the English Hierarchy, whereby they are moved by a just and holy indignation to Unite their strength and to joyn their right hands with their brethren which go off from them in Discipline, that they may with one joynt-endeavour oppose, &c. Penned in Latin for union by a learned university Divine, and here prefixed to shew how this great Scholar harmonizeth with this union.

---

L O N D O N,  
Printed by *M. White*, for *John Wright* at the Crown on *Ludgate-Hill*, and *Jacob Sampson* next to the *Wonder-Tavern* in *Ludgate-street*. 1631.

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1-24-73

1-31-73

2-7-73

2-14-73

2-21-73

2-28-73

3-6-73

3-13-73

3-20-73

3-27-73



Potentissimo Monarchæ,

CAROLO SECUNDO,  
Angliæ, Scotiæ, Galliæ,  
Hybernæ Regi,

& futuro Ejus

PARLIAMENTO,

Hunc de

U N I O N E S A C R A

Tractatum submissè offert & af-  
fert Humillimus Sacræ ipsius Ma-  
jestatis subjectus servulusque,

*Christophorus à Jelingen*  
*aliàs Jelinger, M. A.*

A z

James M. Smith

OFFICE OF THE

CLERK OF THE

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## A

## Dedicatory Epistle

To some particular and most eminent Persons, *viz.* To the Right Honourable Sr. *Patience Ward* Lord Mayor of *London*, the Honourable Sr. *William Courtney* Baronet, Sr. *Richard Edgecomb* Knight of the *Bath*, Sr. *Robert Clayton* late Lord Mayor of *London* also, Sr. *Willam Bastard* Knight, Sr. *George Treby* Knight, and Recorder of *London*; The highly Honoured *Slingsby Bethel* High Sheriff of *London*, Esq; *Hugh Bescomne* Esquire, and *Richard Duke* Esquire: all friends to UNION, and such as can promote it.

Grace and Mercy be multiplied.

**W**Hen the great God of Heaven was graciously pleased to excite and raise the most noble and Heroick Spirit of MARTIN LUTHER against that great Antichrist, who exalteth himself above all that is called God, that is, Magistrates, Kings, and Princes, Psal. 82. 6. 2 Thes. 2. 4. he unvail'd first his perplexed mind to a very learned and pious man, called Staupitius, who was his intimate friend, and who presently told him, Ah! Brother, away to your Cell, (for he was but a poor despicable Monk) and there cry, Lord have mercy upon me: Which notwithstanding,

## The Epistle Dedicatory.

as not being disheartned, he went on with his Reformation-work and prospered: Semblably whereunto, when first some serious thoughts about this Sacred Union came beaming into my pensive mind, this grand objection and discouragement by flesh and blood was darted into the same also: Will you go about so high and great a work as this is? You, bespeak so wise and understanding a Nation, and people, concerning this thing! You, a poor contemptible Minister, a worm and no man! Away to your Study, and there cry, Lord have mercy upon me: But then this also was injected into my thoughts, Shall I hold my peace at such a time as this? shall I like Adam, hide my self? shall I like Jonah, lye asleep in Christ's Ship, which is his Church, tossed with waves, Eſa. 54. 11. No, no, but I will call upon God first, and then upon this sadly divided Nation for a blessed Union to be made up between dissenting brethren, by a Treatate, which here in all humility I tender and Dedicate to your much honoured selves, knowing you to be most cordial friends to such endeavours, and persons able to promote it, being chosen as most idoneous and active members of Parliament; which if I might be so bold, I would in all humbleness tender this sacred Union unto; but being naturally bashful, I leave it to your worthy selves to mention, or not to mention it at all, as you shall think it fit; only my most earnest request is, that it may be seriously considered and thought upon,

What need of such an Union there is, at such a time as this. Some will labour to obstruct such a blessed work, taking pleasure in rents and divisions, and having an itching desire to stir up Magistrates against their brethren, from whom they Dissent; as the like hath been done both by Lutherans and by some Reformed Ministers in Germany; I'll at present offer two instances. When CASIMIRE, that renowned Prince Palatine, was in great power in the Palatinate,

## The Epistle Dedicatory.

one wrote these words over his Chamber door, O Casti-  
mire potens, servos expelle Lutheri. O Mighty Ca-  
simire, expel the servants of Luther. So on the other  
side there were those \* Lu-

theran Ministers, who did  
what they could, that the  
Reformed Churches and Mi-  
nisters might not be tolera-  
ted in the Empire, stirring up  
the Emperour CHARLES  
V. and the States of the  
Empire against them, as  
fearing that they would do  
them more hurt than the Pa-  
pists themselves: But as an  
Angel of God, so is my  
Lord the King, to use the  
words of the wise Woman of  
Tekoah here, 1 Sam. 14. 17.  
and so are his Honourable  
Senators assembled in Parli-

ament Wise and Understanding persons, able to discern  
good and evil, and so can with much facility reconcile  
and unite Dissenters, by their great Wisdom and Au-  
thority. This minds me of that which in such a case  
was done by Constantine the Great in that great Coun-  
cil of Nice, when great differences were raised by some  
of the Church, who had given in their Libels one against  
another, the most Wise and Pious Emperour caused them  
all to be burnt to make Peace: and the same time the  
Nicene Creed or Confession was framed, to which most  
subscribed, \* five excepted; whereupon a sweet Union was  
during his time established in Christs Church by him and  
that famous Council. So in Germany, when the Lu-  
therans and Reformed Churches and Ministers differed  
in some things one from another and could not agree,

that

\* Fuit ex Lutheranis unusquisque mihi ipse rotundè & in os dixit suos magis sibi timere à Reformatis, si comprehendantur pace Imperii, quam ab ipsis Pontificiis, vel et de causa quod hac ratione praeviderint fore ut suorum diminutionem ab iis citius quam à Pontificiis sint passuri. Godofr. Hotton.

\* Hanc veritatem fidei 318. agnoverunt & amplexi sunt. 5. vero non receperunt, verbum consubstantialitatis reprehendentes. Eusebius Nicomediae praesul. Diogenius Nicenus. Maris Chalcedonensis. Thomas Marmaricensis. Secundus Ptolemaeus. Hist. Tripart. p. 310.

## The Epistle Dedicatory.

that Renowned Augustane Confession, being much favoured and promoted by the Emperour Charles the Fifth himself, was drawn up and by most subscribed, whereupon the disagreeing parties were United and tolerated in the Empire: which instances I apply thus: And may

\* As the like was done in the dayes of Queen Elizabeth, so they would subscribe and assent to those Articles of Religion, that only concerned the confession of the true Christian faith, they judged them of a sound Religion.

not the \* like be done here in England also, by the Supreme Authority? May not our great Conitantine, like the First, who also came of English blood by Extractions, together with his great Council find out a way too, by their great wisdom, which the most wise God hath given them? I do but interrogate, I dare not advise\*:

\* The Author of the plotters-doom, page 7.

for what am I, that I should attempt it? Far be it, far be it from me to entertain the least thoughts to do it. I'll only apply here to the Parliament of England by way of Allusion, the words of that Great Apostle to the Church of Corinth, Do you not know that the Saints shall judge the world? and if the world shall be judged by you, are you not worthy to judge the smallest matters? or as some render the original, minutulas lites, 1 Cor. 6. 2. Answerably whereunto I shall say, Do not all men in England know, that the King and his Great Council sit, when they sit, to judge of a world of matters, high and great, as concerning so great a Kingdom, and if so, are they not able also to judge of the smallest matters, and of Rites and Ceremonies also? to end

\* Here let Doctor Stillingfleet's Advice in his Preface to his Unreasonableness of Separation be seen, p. 81, 82, 83, 84, 85 to 94. and weighed.

our differences? O yes, They are able, they are well able to do it, \* **AN ACT OF GRACE** or comprehension

## The Epistle Dedicatory.

*sion and Indulgence, freeing tenderly conscientious Protestants from the penal Acts made against them will do it. Now in all this I do not mention the Smalkaldish UNION, \* made be- \* Described by Heylin. tween the Protestants in Luther's time, Nor that whereof FREDERICK, the late King of Bohemia, and Prince Elector Palatine was chief, because both Unions were polemical, and mine here treated on is altogether Spiritual and pacifical. Again, I do not here once name for the promoting of it, the Protestants in France, called by them Huguenots, who there enjoy the liberty and exercise of the Reformed Religion in publick houses built by themselves, it being a thing so well known to the world. That which hath been said, besides the Treatise it self, may suffice to advance it. This only I'll superadde, that if this Union were obtained and effected, nothing like it, would disappoint our common enemies hopes.*

*Heylin in his Microcosme \* writeth of \* p. 212. that great Antichrist, and of his hopes thus. The present differences of the Protestants put him in hopes, that they will set party against party to their own destruction; but God grant they may be frustrated, saith he: and so may we say likewise: and frustrated they will be and prove aerean and fruitless, if we can but agree and be United, so as that we may sing with the Poet,*

*Hæ manus Trojam erigent?*

*Parvas habet spes Troja, si tales habet.*

*So, Shall these small Fars advance the ruin'd Pope?  
Small hope he hath, if this be all his hope.*

*The Lord incline therefore the higher powers, when they are assembled in Parliament, to Union, that the generations to come may call them blessed, and the repai-*

## The Epistle Dedicatory.

vers of the BREACH, and RESTORERS OF PATHS  
TO DWELL IN, Esa. 58. 12. and that those brethren,  
which have been so separated hitherto, may dwell To-  
gether in Unity here, in the Spiritual Jerusalem, which  
is Christs Church upon Earth, and hereafter in the Hea-  
venly, where the Sons of Peace swim in a sea of glory.  
Which is the most Ardent prayer of the Author of this  
Dedication,

Your Honours most humble  
Servant,

Christopher Jelinger.

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An Addition to this Dedication, for the pre-  
sent Lord Mayor of London and his Prede-  
cessour.

Noble Sirs,

**W**Hen I saw your late speeches in print, and your  
two Paragraphs for Union therein, I greatly re-  
joyced thereat, because they were so suitable to the Union  
here laboured after in this Tractate, and immediately re-  
solved to add your Honours Names in its Dedication to  
those other eminent persons names, to whom it was first  
dedicated; that so virtus Unita, United force might be  
fortior, the stronger for the obtaining such an Union,  
when so many mighty and worthy men shall Unite to pro-  
cure it, when the New Parliament shall Sit and endea-  
vour, as the former did, by a Bill of Comprehension, and  
another of Indulgence to establish it, and that your wor-  
thy Names might be thereby, as it was meet, monumented,  
yea eternized to the ages to come, for Unions sake.

TO



# TO THE Courteous Readers.

**W**onder not that I also, a poor despicable worm, do appear upon the worlds stage for Union, after so many Worthies, and excellently penned Unions and *Irenicons*, \* written in Latin, and many in English even lately, as well as formerly. But seriously weigh the ponderousness of my Reasons by considering what manner of thing Union is, viz.

\* See the *Irenicon* of Doctor Pareus and that of Discipulus de tempore. And what Dureus has written in his brief Relation, p. 4, 5, 11, 31.

1. That it is so necessary a thing, especially at this time for us, as that we cannot possibly subsist much longer without it, because our enemies the blood-thirsty Papists do so generally and busily combine themselves together against us, hoping that whilst we are at variance and cannot agree together, they may have an opportunity to destroy and to devour us together, burning us as Hereticks according to their Law, &c.

2. That it is so advantageous to Empires and Kingdoms, as that it will keep all quiet and prevent all tumults and insurrections. I have read of \* *Hannibal* the Carthaginian General, that having in his Army in an Enemies Countrey, men of different Nations; Languages, and manners, and such as were differently religioned also, yet he so united them by his prudence and diligence, as that

\* *Sabellicus Aneid. l. 5. & Edmond Waterhouse upon Fortescutus Illustratus, pag. 254.*

*To the Reader.*

he was never disquieted with sedition: which I apply thus, And may not this Kingdom also be so United, though differently religioned for Rites and Ceremonies, and some Opinions not overthrowing the foundations of our Orthodox Religion, by the prudence and care of our Leaders, the King and Parliament I mean? O yes, without doubt!

3. And doth not even experience teach, that by concord small things are encreased and become great and are preserved, and by discord great things are overthrown and destroyed, according to that most antient saying, *Concordiâ res parvae crescunt, & discordiâ res maxima dilabuntur?* With which an Athenian Dwarf got up into a Pulpit, when *Athens* was divided, as *England* is now; and though he was first derided for his little stature, yet he so handled that subject, as that he perswaded them all to unite by his discourse: which emboldned me when I was very little, and low in stature, and but a mean Scholar of *Newhouse* Colledge in the lower *Palatinate*, by an order from my Superiours to declaim in Latin upon the same subject before a great and learned auditory, so as that I came off with success (to Gods glory be it spoken) and am encouraged now also, though I am but low and little in many mens eyes, and the very meanest of Gods Ministers, to insist upon the same Theme at this time of need, hoping that my God whom I serve and cry unto day and night for *England's* Union and conservation, will bless my poor endeavours with success, if the good people of this fairest Island will but concur with me in and by their pious endeavours and supplications.

4. And again so lovely is Union as that all sorts of men are now for it, and that it made me to travel over all the parts of the world by my reading,

*To the Reader.*

to find out the Christians, which are therein, and do not submit themselves to the Pope's pretended Monarchy, but are against him and his Idol-worship, as well as we Protestants, and to procure their Union and Communion as far as they agree with us in fundamentals, as is to be seen in my several Tables, which are annexed to this Union.

5. And so well pleasing to wisdom Union is, as that wise States, Kings and Emperours for Union's and safety's sake would from time to time tolerate differing religions in their Empires, Kingdoms and Republicks. So great *Theodosius* would not be persuaded by the Catholicks to extirpate the Arrians, but permitted them to enjoy their Churches, knowing that harshness would but *camerinam movere*, and awaken a sleeping dog; and that (as in a Cacochemical body and Chronical diseases) nothing is more dangerous than precipitating and rashness in the curing of distempers and differences in Religion. So the great *Anastasius* made a Law of Amnesty, and *Leo* the Great made an Edict of Union, that all the different Religions within his Dominions might live in peace. So *Charles V.* that great Monarch, suffered the Protestants to live quietly in the Empire, exercising their Religion publicly by a Law; and so doth the King of *France*, yea, the very Turks, tho' very zealous in their Religion, yet permit Christians, Jews, Persians, and Æthiopians and others to enjoy their several Religions for Unions and peace's sake. And 'tis well known that there was never a wiser State than the Romans and more zealous in the Worship of their Gods, and yet they admitted the Worship of *Isis* and *Æsculapius* forraign Deities, and a *Pantheon* or Temple for all Gods; and though they abhorred Jews above all other people, yet *Augustus* that wise and happy Em-

To the Reader.

perour permitted them to use their own Religion even in *Rome* it self. But I shall add hereunto two Interrogations and their Answers out of two great Authors.

The first is that of *Alexander Ross*, in his *Pansebeia*, p. 56. May a State tolerate different Religions in private? *A.* Yes, if it be such Religions as do not overthrow the foundations of truth, 2. Nor such as ——— disturb the Government established in that State or Kingdom. 3. If the Professours thereof be honest and obedient to Superiours, having no other end in holding their opinions of Religion but Gods glory and satisfaction for their own Consciences so far as they can conceive, &c. In these regards I say a State may, and wise States do, tolerate diversities of opinions upon good grounds, because there will come a time when the tares shall be separated from the corn, though the wise husbandman suffer them to grow together for a while, according to that of our Saviour who is wisdom it self, *Mat. 13.*

The second is, that of the Author of the Interest of *England*. *Q.* Whether the upholding of both parties by a just and equal accommodation be not in it self more desirable and agreeable to the State of *England*, than the absolute exalting of the one party and the total subversion of the other? Whereunto the Answer is returned after many arguments used, page 132. The sum of the whole matter is to perswade a turning from the advancement of a partial interest, and a turning to the obvious and easie way of giving general satisfaction to all those that acknowledge the Church of *England* to be a true Church, and are willing to abide in her Communion, Thus he.

Whereunto I will add yet farther, two paragraphs out of the two worthy Speeches of both  
Lords

*To the Reader.*

Lords Mayors of *London*, the new and the old ; and first of the new, who having promised to uphold the Protestant Religion addeth, that nothing will more conduce to it than Union in affection of all those that profess the same faith and agree in the essential doctrine of it, however they may differ touching some circumstantials, that we may as honest men and good Christians maintain love and good will, as those that mind the same thing and intend the same good of all.

2. Of the old, whose desire it is that all of us who profess themselves to be Christians, would so far bear testimony to the truth of that profession, and hereby in meekness and forbearance to love one another ; and though there be different opinions and outward modes and forms of divine worship; yet let not these have that effect as in the least to divide or to divert us from that common defence, which all good Protestants are engaged in.

And because I insist much upon bearing one with another, I will subjoyne the two renowned men of this Nation, Mr. *Baxter*, and Dr. *Stillington*, who in his last Sermon pressing Union citeth the learned Mr. *Baxter's* words, in these words out of his *Cure of Divisions*. *Some things will be amiss either in Doctrine or Discipline or Ceremonies, or Manners, but if they be disposed to Peace and UNION, then charity will cover a multitude of failings* ; which plainly makes for my bearing one with another in things which some hold lawful and others unlawful, as going against their tender Consciences. But some will say 1. That I am to be brief ; whereunto I answer briefly, 1. That I am desired to be brief : because else men will not take the pains to read what I write. 2. That there is no need of enlarging, because I do not intend to handle Controversies, and to dispute ( there being

*To the Reader.*

Books enough abroad, even Cart-loads of that Nature) but to avoid jangling, which wideneth our differences and hinders Union, and to be altogether for peace, which with a few weighty arguments may be procured, as well as with many.

2. Others will, and do say that so many and such worthy men have written *Irenicons* before me, and lost their labour, and how then can I expect to speed better; so that I might well have forborn thus to be scribbling of such an Union, as here I do propose? Whereunto this is my answer, 1. That it is no wonder that so many did not speed, because some of them did propose their Union thus, That all must unite in Ceremonies, &c. and so be one, which some neither would nor could do yet, because their tender Consciences would not permit them, so that they would rather lose their rich benefices worth hundreds, others suffer imprisonment, others pay great summs of money for preaching and hearing the Word in private, rather than wrong their Conscience. 2. Others proposed an Union by perswading men to meet half way and to comply, which cannot be effected, because some and especially the major part of the Clergy will not abate or alter any thing: but as for my Union here proposed, that is of another nature.

It offers it self thus, That men of differing persuasions, according in fundamentals, may and should Unite in love and amity, hear one another, Fast and Pray together, upon and after an Act of Grace past, whereby we may be freed from the penal Acts which formerly were past against dissenters, as without which they cannot so practise Union; whereunto this is added, that they are to bear one with another in Ceremonials, so far as may be done without offending God, so as that Bishops may keep their rich

Bi-

*To the Reader.*

Bishopricks, Ministers their fat Benefices, and all that will, their Ceremonies and Prayers and Churches, suffering only the poor Nonconformists to serve God in their harmless way of Worship; which caused a great and wise man, when he had seen and read this Union, to say to others, as I was told, that if any Union do speed, this will; which God grant, whose blessing I humbly crave for it and upon it.

3. Others will say, your Union will bring in a meer confusion. For there may be in one Parish two or three or more of differing judgements, which will distract the people mightily, as also the refusal of the Church's Ceremonies will. But I answer, Suppose it should fall out so, yet may there be no confusion. For I hear that in the great City of this Land, three of differing perswasions do preach in one house, and yet agree well enough. So in *Heidelberg* the chief City of my Countrey, both *Calvinists* and *Lutherans* preach in one Pulpit one after another without confusion. And I can bring two Conforming Ministers which in Print deliver their minds thus.

The one J. C. in the Introduction of his full Answer to the Question, *What is the Church of England?* has these expressions, "If the Church will not hold  
"all the people, and there be no other godly Con-  
"forming Church near to which they can conveni-  
"ently resort and edifie their Souls; then I will be  
"glad and thankful for the assistance  
"of a Non-conforming \* Minister in \* *In the Plotter's*  
"any convenient place within the Pa. *doom*, p. 7.  
"rish, at the same time.—And if he do  
"part of the work, he shall have part of the wa-  
"ges, saith he. And Queen *Elizabeth's* Protestants,  
"saith another Conforming Minister, alledging her  
"Parliament in *Anno 13 Eliz.* the 12 *ch.* judged it  
"their

To the Reader.

“ their duty to open the Church-doors as wide as  
“ might be, to let honest and sound Ministers in—  
if they declared their assent to the faith and doctrines  
of the Church only. You see her Protestants admitted  
them and would not keep them out, because they  
could not consent to the Ceremonies thereof. No,  
they would not rob and deprive the Church of God  
of the gifts and Graces, nor of the help, use and service  
of so many sound and able Pastors, that were  
Orthodox in their faith, because they could not comply  
with a few Ceremonies. Thus he, not fearing  
a Confusion instead of an Union.

I Subjoin,

1. **T**He manner of this writing in *English* and *Latin* may call for an Apology for its Justification, and therefore let this serve.

There is a very great and learned Lord which in his summary of Devotions, &c. so called, conjoyns also both *English* and *Latin*, the one first, and the other last; and therefore this Author thought he might do the like, because Scholars whether they be Gentlemen or Ministers will read the *Latine* rather than the *English*, for the Love which they bear to that excellent Tongue, which goes over a great part of the world.

2. And those very *Letters* of three Transmarine Divines, which by some are brought in against a toleration and Indulgence, make all three for such an Union, and forbearing one another: And

1. *Le Moyn* having spoken against some Schismatics, adds, But it is another case in *England*, and seeing the good of the State and Church depends absolutely upon Union of the People in the point of Religion, one cannot press there ~~an~~ Universal Union



*To the Reader.*

Union too much; and again he saith, He hopes that the Bishops will employ themselves in this great work, with all the Prudence and Charity that will be necessary to the success of such a commendable undertaking. *And you in particular my Lord, p. 410. in Dr. Still. Unreas. of Separ.*

2. So Monsieur de Langly saith, That if there were nothing but the wanting of some expressions, the quitting of some Ceremonies, and the changing of the colour of some habit, you would resolve to do that & something more difficult with great pleasure. And after that he prayeth most heartily, that God would grant that Zeal and that Charity which the Promotion of such a work had need of, for the happy proceeding of a RE-UNION, which will rejoice Men and Angels, and bring down a thousand blessings of Heaven and Earth, upon those that shall contribute their utmost to it.

And he super-adds: And I assure you, my Lord, I should be past all comfort, if I should see that some new attempts at least were not made to the success of a work so holy, and of such consequence in a time that seems so proper for it.

3. Next in cometh Monsieur Claude, page 448. But besides this, my Lord, I hope you will not be wanting in the duties of Charity, and the Spirit of Peace, and that, when the dispute shall be only of some temperature, or of some Ceremonies, which are a stumbling-block, and which in themselves are nothing in comparison of an entire RE-UNION of your Church — O note this, and note it well, and the Lord of Heaven give a blessing to this most excellent and seasonable work of this Godly foreign Divine.

I shall join with this, the Reverend and Famous  
Dr. Tillotson's words, taken out of his *Protestant  
Religion Vindicated*, page 19. as suiting with this  
Union.

**T**Hose of the Protestant Religion according to the most exact cal-  
culation that has been made by learned men, being esteemed not  
much unequal in number to those of the Romish persuasion, but if we  
take in those other Christian Churches at this day, which altogether  
are vastly greater and more numerous than the Roman Church, and  
which agree with us, several of them, in very considerable Doctrines  
and practices in dispute between us and the Church of Rome, and all  
of them in disclaiming that fundamental point of the Bishop of Rome  
over all Christians and Churches in the world, then the number on our  
side will be much greater than on theirs.

I add, And shall we not unite with those Churches then?

And finally, Because this chief objection will be probably made  
against this Union, that if it should be granted, it will patronize  
Schism and Schismatical Presbyterians, which do unreasonably and  
unlawfully separate themselves from such a true Church, as the  
English is, by the separators themselves acknowledged to be, I shall  
therefore briefly answer it thus.

1. That this cannot follow, unless we will say that those many hundred  
thousands of the Reformed and Presbyterian Churches, which are in  
Germany, and Helvetia, and France, and Hungary, and Tran-  
sylvania, and Poland, and Piedmont, and Bohemia, sprung up  
from Wicklefs Writings, and the Netherlands, are all Schisma-  
ticks; because like the Congregational Churches which separate here,  
they distinguish themselves from the Lutheran, which Luther, the  
first Reformer planted, and were and still are acknowledged to be true  
Churches by the Reformed themselves, and meet apart in their own  
Auditories, by reason of the purer Doctrines which by Calvin, Zwin-  
glius and others were, and are maintained after Luther, and in  
Luther's time, so as that for that cause they are called those of the  
Reformed Religion.

2. That if Union take place by a Law, as it's hoped, it will take  
away all unlawfulness and unreasonableness charged upon Dis-  
sen-ters, so as that the name of Schism will be then banished out of En-  
gland (in respect of Presbyterians at least) which is much to be de-  
sired, and greatly aimed at by this Union, which God bless. Amen.

See also the *Mischief of Dissension*, p. 20, 21.

A new Preface containing three Paragraphs.

**A**S first, some may think that this Author should have desisted from the publishing of this Union, because the Parliament does not sit, which was about to promote it by a Bill of Comprehension and another of Indulgence proposed in the House of Commons. But his Apology for himself is this, that whether the Parliament sit or not sit, such an Union will be very useful, because it is for an Universal uniting of all Protestants, and Christians in the world, agreeing in Fundamentals, which will be necessitated to joyn all together for their own conservation, because there is a devilish plot on foot, whereby the Papists intend to extirpate the Protestant and truly Christian Religion from the face of the Earth, as the worthy Author of that excellent Book called *The Emperour Betrayed*, and others prove it, which has moved this Author to write this Union in Latin as well as English, though others do not, that by it he might give Wings to his Book to flye thereby abroad into foreign Countreys where Protestants and Christians are, that understand the Latin; nor am I the first, that write in another tongue as well as English; Dr. Still. printed lately three Letters of three Foreign Divines, in French as well as English, which in Quarto is near as much as this Latin in Octavo. And this Author also himself printed a Latin Disputation with the English of it, because it was disputed and printed by him against the Popish Mass, and so was thought to be suitable for these times, which notwithstanding, the book wherein the said Latin was, has been sold as well as any Book of his, which he ever yet published: But because some will be Inquisitive to know

## The Preface.

know how he will get the said Latin Union to be transported and dispersed ; He answers, that a certain London-Stationer which uses to go to the Mart or Fair at Frankford, to which Stationers come or send twice a year from all parts of the world to buy or sell new Books, of which every Fair there is a Catalogne to be seen and sold, has promised him thereby to promote it, so that he hopes that his labour will not be in vain.

And besides, the second Paragraph contains a prediction of the Learned Richard Hooker, whom this Author loves and esteems the more for this, because when he was a dying he felt unspeakable joy, and uttered most heavenly expressions, and before that, prophesied, that the new dissenting brethren would be re-united, and that

the time of it was even at hand. \* His words are these, But I trust in the Almighty, that our Contentions

\* Richard Hooker in his Preface in his Eccles. Polit.

are now at the highest flote, and that the day will come (for what cause of despair is there?) when the passions of former Enmities being allayed, we shall with ten times redoubled tokens of our unfeignedly reconciled love shew our selves each towards others the same, which Joseph and his Brethren were at the time of their enterview in Egypt.

And yet moreover he adds, our comfortable expectation and desire whereof what man soever shall any way help to satisfie, as we can truly hope there is not one among you but some way or other will, the blessing of the God of peace both in this world and the world to come be upon him more than the Stars of Heaven for number. Amen, so be it, saith this Author.

The third superadds, that such is the usefulness and necessity of Union, whether a Parliament sit or not sit, as that it ought to be pressed and practised at all times among and by all Protestants and Christians in  
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## The Preface.

the world, which tolerably harmonize with us in the fundamentals of our Religion, set down in this book; and that so much the rather, because all Christians ought to have an Union and Communion with the whole holy Catholick Church of Christ on earth, and also with that which is comprehended and triumphant in Heaven, which has caused this Author to travel as it were, over all the world, to seek out all the Christians that are in it, and their Religion, as by his Tables annexed to this Union it appears, and to read all Authors that he could get in London, and in the Countrey, which cost him several years labour about this little Book, but great work; yea forced he was to go so far as heaven to seek out the Church-Triumphant which is there, that thereupon he might the more fully shew how to have Union and Communion, not only with the Catholick Church here, but also with that General Assembly above for the good and solace and delight of all Christs Flocks on Earth; all which pains that they may prove successful is the hearty prayer of this Author, effused and sent to Heaven from his very heart, that it may enter into the very heart of God, who is the Father of Harmonies. Amen.

## A Postscript.

**A**Nd because some say still and very confidently, that all sorts of blasphemous Opinions and Sects, as Socinians, Pelagians, Semipelagians; Atheists, Antinomians, Levellers, and others will be tolerated by a Law, if such an Union be established; and that little will be gotten by it, because it's thought, that many or most dissenters will be obstinate, and not accept of a rational and well cautioned Union; it is answered,

1. That the first will be easily prevented by amendments and an Exception, or Act against all the abovesaid

## The Preface.

opinions and the abettors thereof, whether they be Dissenters or Conformists.

2. That this Author has tried it, whether men will be willing and accept of such an Union, and was answered that both Dissenting Pastors and their hearers would accept of it with all thankfulness, if by the King and Parliament it were settled and granted; and above an hundred did attest it with and under their very hands, whereupon it is inferred:

And shall those multitudes which will so submit to the Higher Powers, and Unite with their brethren the Conformists against the Common Enemy, (upon an Indulgence granted) and hear them preach, when themselves do not meet, and Fast and pray with them according to this Union, shall they (saith this Postscript) for the sake of some inconsiderable and obstinate ones be for ever deprived of so great and inestimable benefit of the intended Indulgence and Union, and be for ever Prosecuted and punished, tho' agreeing with their brethren in Fundamentals? God forbid, God forbid.

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The Prooeme.

**B**eing to treat (with God) of an Union, Reconciliation, and Concord to be made and established between the above-said parties, I thought it fit and worth my labour to go somewhat high with my matter: that so by some certain præliminaries, as by steps, I may the more surely at last arrive to my scope, which to my self I have destinated.

This Tractate therefore will be comprized in eight Partitions.

First, I shall utter somewhat of the Universal Church; of its Nature; of the necessity which obligeth us to have Communion with it; of the manner of this Communion: and of the parts thereof: but generally only, and by the by, that thereby I may as it were hand-lead, and introduce the dissenting parties into the here aim'd at Concord and Union.

Secondly, I shall more especially handle the state of the Universal Visible, Modern Church of Christ; and the parts thereof, as they lie both in *Europe*, and in other parts of the World: so far as they are known to us, and make for our present purpose.

Thirdly, I will by name descend to the Protestant Churches, which are in *Europe*: and speak somewhat for their Union and Communion.

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Fourthly,

Fourthly, from them I'll pass, and come yet more near home to the *English* Protestants now divided, and mention a way how they may be United and Reconciled.

Fifthly, I'll superadde some neither few nor slight incentives for the obtaining of the said Union and Reconciliation, as things of themselves offer themselves.

Sixthly, I shall occur some objections, which some who may not like my endeavours, will probably objectate and make against me.

Seventhly, I intend finally to press this Union as much as I am able.

Eighthly, I purpose to close up this whole Treatise of Union with a prayer poured out and made to God by his whole British Church for this said Union.

## PARTITION I.

*Of the Universal Churches Nature, and of the Necessity which obligeth us to have Communion with her, and of the manner of this Communion, and of its parts in general.*

### CHAP. I.

*What is to be understood by the Universal, or Catholick Church, and what we believe when we say: We believe one holy Catholick Church.*

**H**ERE I thought it convenient to speak of Christs Universal Church, that I may by such a method not only the more safely and easily make and fortifie a way whereby I may come to the scope which first I proposed to my self; but also that that crooked and bad way, whereby hitherto men did run to rents and damnings of others, may be stopt up, which I heartily wish. For (that by the by I may mention this) those particular Churches, or at least such in them, as have been more prone than was fit to divisions and damnings, and persecutions, did fall to that rigour mostly for this cause as it seemeth to me, because they did not clearly see nor distinctly



distinctly understand, or seriously enough heed and consider what that Catholick Church is, whereof they profess themselves to be members, nor how far it reacheth, and how necessary its Cognition, Union and Communion is; or if all those things were much known to them heretofore, they are found to have been so carried away by their preposterous fervor, and study of adhering to their own party, (as this is usually done by men) as that they did not mind them in their Disputes, Sermons, and Writings.

Now the Universal Church is taken variously by approved Divines.

First, and most properly it signifieth the total and universal collection of all and each of those, who according to Gods *bene placet*, were formerly called, are now, or shall be called out of the state of sin into the state of grace, and to eternal Glory it self, by the word and spirit, and shall most certainly be saved by Christ. This Church is that *Elect generation*, *Royal Priesthood*, *holy Nation and people*, which God doth vindicate to himself as his own peculiar people, to shew forth the praises of him, who hath called them out of darkness into his marvellous light, 1 Pet. 2. 9. This is she that is significantly nuncupated, Hebr. 12. 22. *The City of the living God, Mount-Sion, the heavenly Jerusalem, the Church of the first-born, whose names are written in Heaven.*

Most generally and properly accepted, she is the Kingdom of God, the body of Christ, Christs spouse, so called Cant. 6. 9. And this Church, though she be mostly one, (*My Dove is but one, perfect, and the only beloved of her Father*: and John 10. 16. *there shall be one Shepherd, and one flock*, and of Christ it is said, c. 11. 51, 52. *that he shall die, to gather together the scattered sons of God to be one*) yet are its parts universally two: the one consisting of the comprehended, who triumph in Heaven, there wearing their diadems of endless bliss and glory; the other of Victors or Travellers, who upon Earth against Satan, sin and the World do millitate. This latter part, which consists of militants, cometh in the second place under the name of the universal Church: because being scattered over all the face of the whole Earth, it comprizeth within its circuit and complexion all those sheep of Christ, which in all the several flocks are to be found, and are known to God only, and do really to Christs body and Kingdom appertain.

And this Church is rightly and usually called by us the universal ~~invisible~~ Church, because as it is Gods Church, it

is rather believed by faith than seen with bodily eyes. This Church, though it be yet in the world, yet it is not of the world, *John. 18. 36.* Nor doth this Kingdom come with observation, for the faithful have it within them, *Luke 17. 20.* yea, is their Congregation, who according to the riches of Gods glory, *Ephes. 3. 16.* are strangely corroborated by the spirit in the inner man, so as that Christ dwelleth in their hearts by faith, in whose respect Paul asserts, *2 Tim. 2. 19.* that the foundation of God is sure, and bath this seal that God knoweth who are his.

But for as much as she is yet in the way, and in her fights suspireth, and out of the midst of the World, and in the World is collected; so as that she is, if I may so say, yet a making, it cometh to pass that more by an outward profession enter into it, who are hypocrites, than such as are true and sincere converts by faith unfeigned, whence ariseth that innumerable external and promiscuous multitude consisting of good and bad, unto which (but in respect only of those who really to Christs mystical body do appertain) the title also of the Catholick visible Church is not denied, its face and condition is in the Holy Scripture painted out unto us thus, *Matth. 13. 47.* that she is like unto a Net, wherein are both good Fish and bad, unto a field wherein is good wheat and also Tares, *Matt. 13. 30.* whereof Christ hath left us this heavy enunciation, *Many are called but few are chosen, Matth. 20. 16.* (O dreadful sentence for Hypocrites and a numberless number of others besides!) Near after this manner is taken the name of the Universal Church: by these respects she is distinguished in her summity.

And hereby it is evident how much we should all love, preserve, and labour after UNITY, seeing this Catholick Church, whose sons we profess our selves to be, is but one, as above hath been ostended and shewn; and besides, what every believer believeth, when he saith, *I believe one holy Catholick Church*: as namely, First, that God hath had, hath, and shall alwayes have, a collection of believers in the World, which though they differ in Rites and Ceremonies, yet are one in one faith, which all joyntly and severally collected together, compose and constitute Christ body, Gods Kingdom, Christs Spouse, that is to say, Christs Catholick Church. Secondly, He believeth also, that this Universal Church of Gods predestinated ones will never be wholly abolished and rooted out of the World, yea, that that visible Universal Church, which was posited and named in the third place, shall not wholly cease to be in the World. Thirdly, He believeth that himself, as a lively Member thereof,

thereof, doth appertain thereunto, and as he believeth it in his heart, so he doth profess it with his mouth unto salvation. Where let me add, that if a man be not yet actually in and of this Church, he must labour to be one with it by a gracious regeneration, according to *John 3. 3, 5.*

Omitting besides many other things, which might be thought upon and spoken, see only farther how we are not taught here in special to believe (much less excluding others) any particular, or singular Church or Churches only, but in general, we believe a Catholick Church, wheresoever she be, and of what parts sever she doth consist, whence these three Consecratories do follow.

First, That there is none of the particular Churches, which comprehends all and singular believers and chosen ones, so as that out of it no salvation is to be had, as the Papists assert it of their Roman Church.

Secondly, That there may remain a whole and integral Universal Church in the World, when one and another, yea many of the particular Churches are successively destroyed, as such a thing happened to the *Asiaticks.*

Thirdly, That they do grievously offend, who do so closely adhere to any flock of the particular Churches, as that they do exclude all others, or most, from a saluiferous Communion, which some Lutherans do, and the Romanists generally. These things being premised, and for the future noted, it will in very deed appear, how much they make for our purpose.

## CHAP. II.

*Of the Universal Churches Union within it self, and of the absolute necessity to Salvation, of having communion with it.*

**T**HAT which in man is the soul, in the Subject Form, Life in the Body, in an Edifice the ligature of its parts, that very near is in the universal Church of God, Union in it self, and Communion of all the several and singular members thereof with their head Christ, and among themselves. Take away from Man his soul, from the subject its form, life from the body, from the edifice the ligature of its parts, and there will be left nothing but carcases, confusions, ruines,

to take away from the Universal Church, *union* and *communion*, and you will have for *Jerusalem* *Babel*, for *Bethel* a *Bethaven*, for life death, for salvation damnation. How necessary *Unio* and *Union* is in the Church, and *Communion* with her had by all that will be saved, will appear presently unto the considering seriously, how (I speak in special of men and Angels) all things generally and severally come out of *One*, and return and tend to *one*, in *one*, all and every one, have all in *one* God, as in the highest good; all do acquiesce; yea, how out of him, there is nothing but wrath, a curse, death and destruction, both certain and tremendous and dreadful; and how most highly necessary therefore, how appetible, how salutiferous it is, to be United to God, unto life, to glory ætternal.

But now since *Adams* fall into sin, not a man can return unto him again without the Mediator *Christ*, nor can any unless *Christ* lead, tie, and unite him, be joyned with him, himself saying, *John* 14. 6. *I am the way, the truth, and the life: and Peter* crying, *Act.* 4. 12. *There is no other name under Heaven given among men, whereby we must be saved: and Paul,* *1 Cor.* 3. 11. *For other foundation can no man lay, than that is laid, which is Jesus Christ: and John,* *1 John* 5. 12. *This is the witness of the Son of God: he that hath the Son hath life, he that hath not the Son, hath not life: and the whole company of the Apostles by the mouth of Peter,* *John* 6. 68. *To whom shall we goe, thou hast the words of eternall life: and he only it is, of whom the heavenly voice was heard,* *Matt.* 17. 5. *Thou art my beloved Son, in whom I am well pleased: yea, that self-same Son of God, being most nearly united with the Father and the Holy Ghost, and if I may to say, unissimus, most one, as being of the same substance. Divinity, and Eternity, for the procuring, meriting, effecting, and to all eternities to be kept union with God; of his infinite mercy would, and out of Gods good will and pleasure and justice was bound, and in the fulness of time did in very deed, unite to himself our humane nature; that is to say, assumed it in the Unity of his person, and hath not only joyned it with himself, but doth daily re-joyne with himself all such as by him return to God and are saved by the spirit, into one body, (not into many) which is his Church Universal, and so doth powerfully preserve them, when they are so rejoyned. From which wonderful and altogether divine modes, and bonds beyond all our capacity most strait and near, such arguments as these may be drawn and connected. As necessary, there is therefore for man's return*

turn to God, and his inseparable and everlasting connexion and conjunction with him as with the highest good: and as necessary for that cause there was the most mysterious (*mysteriosissima* in Latin) Incarnation of the second person in the Deity; so necessary is the *union* of the Church with her Head, and our mutual society and Communion, if we will be saved, with that Catholick Church. God is *one*, and in himself most conjunct: (*conjunctissimus*) *one* Mediator between God and Man, Christ, and he also by the *union* of his two Natures in one person most conjunct: (*conjunctissimus quoque*) *one* Church, lastly, Christs *one* body, and the also most joyned: (*conjunctissima*) but unto thee, neither Gods highest *unity*, nor the Union of Christs two Natures, nor yet that great *conjunction* of the Catholick Church with her Head, and in her self, can avail any thing, unless thou be *united* with that Church, and in her with Christ her Head, and by Christ with God; who is the highest good.

Here thou mayest see, Courteous Reader, why the sacred Scripture doth so highly deprecate and commend so much and so carefully the necessity of this sacred Union and Communion, to the Ephesians: Ephes. 4. 3, 4, 5, 6. Endeavouring to keep the *unity* of the Spirit, in the bond of peace. There is *one* body, and *one* Spirit, even as you are called in *one* hope of your Vocation. There is *one* Lord, *one* faith, *one* Baptism, *one* God and Father of all, which is above all, through all, and in you all. Note, I pray you, how many *unities* are here commemorated; eight namely, that that great Doctor of the Gentiles might thereby extirpate us to that sacred *union*, whereof here we tractate and speak. And in the Person of the *Philippians*, he doth bespeak and exhort all the faithful in all places and at all times, and to the whole Catholick Church, and therein thee and me, saying, Phil. 2. 1, 2. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy, fulfil my joy, that ye be like minded, having the same love, being of one accord, and of one Judgment. What more lively? what more tender? what more strong? what more efficacious could ever be spoken, yea, excogitated than these exhortations? which yet how are they slighted, despised, contemned by most Christians, and chiefly by contentious Divines, experience doth proclaim, and the hearts of the faithful do bewail. Lastly, What did our blessed Saviour ever more earnestly and ardently contend for, by his prayers, made to his heavenly Father, than that we might

\* *Of which more hereafter.* be one? See the whole \* 17. ch. of *Joh.* almost, and expend with thy self how those prayers for our *uniting* were then effused, when he sacrificed himself for a sacrifice for us, and was even ready to offer himself for an oblation of a sweet fragrantcy; which may be a great document to us, that they only shall reap the fruits of his sacrifice, who study *unity* and abide in *union*.

Hear the Scripture also crying out against Divisions, rents, and partialities, and prohibiting and condemning them. That our most high Prophet and Doctor hath with his own mouth pronounced it, *Matt. 12. 25. That a Kingdom divided against it self cannot stand:* and *Paul* hath these words in his Epistle to the Romans, *Rom. 16. 17. I beseech you Brethren, mark those which sow divisions among you, against the doctrine which you have learned, and avoid them: and elsewhere namely to the Corinthians he writeth, I beseech you Brethren, by the name of our Lord Jesus Christ, that you all speak the same things, and that there be no divisions among you: but that you be compacted together in one mind, and one judgment: For it is declared unto me, that there are contentions among you. Now this I say that every one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ: is Christ divided? was Paul crucified for you? or were you Baptized in the name of Paul?*

Now these things were written and spoken to a particular Church, and chiefly of divisions about the doctrine of Christ: but who can deny it, that it was for the edification of the whole Church, which is prohibited to be for any Schisms or dissensions whatsoever? Here cometh to be considered that so much decantated and withal most true and ancient Axiom: *Without the Church there is no Salvation*, which mightily maketh for our purpose, being rightly understood, and not wrested, as it is by some. But thus it will be well, and according to Gods word understood, if it be said, that to assert that, without the Church there is no salvation, is to say, that without Union and Communion with the Universal Church, without Gods grace, which in her only is administered, without Christ the Universal and only head of the Church, without the faith of the Universal Church, without the Churches fundamental Doctrine, no salvation is to be had: but certain damnation must be expected. Whilst I ingeminate and repeat so the Word Universal, or Catholic Church, I would have this, that without Communion with a particular Church, whatsoever or how great soever she be, no salvation may be had: and this I would not have that any

any particular Church should take so much upon her, and come to such a height of pride as to appropriate the common salvation to her self only, contemning most injuriously and also precipitantly condemning other particular Churches, divided from her in times and places, and somewhat varying from her in Ceremonies or doctrines which are not fundamentals, and proudly boasting her self to be the only Catholick Church; for what is this but to confound all? to mix Earth with Heaven? and chiefly to deprive the universal Church of her privileges, and in one word to tyrannize it over others? These things which I have commemorated of the absolute necessity of having Union and Communion with the Catholick Church may seem to thee to be things but vulgar and obvious to every one, and therefore to what end are they so accurately and diligently reiterated, and with much contention of voice ingeminated? But O that they did inhere so deeply in the hearts of the Christians of this our age! were so carefully revocated to their practice, as they are by the vulgar presumed to be known! But I could easily prove, that as I noted first, out of the not understanding, or at least, not observing thereof, there were bred and still are bred infinite seeds of Schisms, and good Lord! if the same things were duly considered, O what a necessity of that most holy Union would thencefrom appear! what Unity would be perceived, if it were kept and preserved! how much to be loved and followed would it be acknowledged! But who of many Christians in these exulcerated times doth mind this! yea, who almost is not hurried into the contraries thereof, and offends God sadly? and that even then when he seemeth to be inflamed with zeal for God? and this hath provoked me to provoke you to Unity. O good God, do thou thy self excitate the Readers of these lines to an holy Union and Communion with the Holy Catholick Church, and amongst and with themselves, I humbly obsecrate and beseech thee.

## C H A P. III.

*How every Particular or Special Church, and each faithful member thereof, ought to maintain an holy Union and Communion with the holy Catholick Church.*

WE have evinced it to be necessary for all that will be saved, to be Incorporated and United intimately and most divinely with the Catholick Church, without which no salvation can be obtained. But this must be well known, that the same Universal Church consists of a Triumphant Church in the Heavens, and a Militant on Earth: and this again by innumerable flocks here and there, thorow this wide World by times and regions dispersed; yea, an approved and to the holy Scripture consonant assertion it is, (if strictly and veraciously we be pleased to speak) that she is composed of all and only the elect and true believers thorow all the special congregations (I mean that part which the World becircleth) scattered, who all generally and severally do, by the spirit of God, in a stupendious and altogether divine manner, gather themselves together into Christs body, which is but one: whence this grand question offereth it self to be discussed, inquired into, and resolved; *How and after what mode and manner each particular Church in and with the universal Church, may and ought to have and to keep up a sweet Communion?* again, *how each single Christian ought in his place to behave himself, that in that Communion his poor soul may obtain salvation?*

We begin with and take an example from the several faithful ones, which Christ hath in the particular flocks, of which, as multitudes of Unities, so all congregations are conjoynd: as it is manifestly known, every one of Gods faithful ones of what state or condition soever he be, must much and often ruminare the things formerly seminated and spoke of the Universal Church, of the necessity of Union and Communion to be had with her, &c. as namely, that he distinctly understand, by what energies the said Union and Communion is to be held and maintained, first with the whole body of the Universal Church, and next with that prime and most glorious part of the Catholick Church, which comprizeth within



within its circuit and circumference she comprehended and triumphing ones, who mansion and shed abroad their beams of glory in the Kingdom of glory. (Here I begin to take liberty, being weary to be so strictly tied to my Latin expressions as hitherto I have tied my self.) And,

Lastly, with the other, which circumscribeth the Viators and Militants, and with the parts thereof. The Communion which I, as a believer, ought to have and keep with the Universal Church, is most internal, and altogether spiritual: for I do observe her with the whole most numerous Congregation of all Gods predestinated ones, apprehended and comprehended together in Heaven and Earth, and that after this sort and manner: when I pray, *Thy Kingdom come*, and when I profess, that *I believe an Holy Catholick Church*, then do I with the light of my mind contemplate, and with the most mighty and ardent motions of my heart imbrace Christs whole mystical body, joyned with its head: that I acknowledg it for the Universal Church, that I intimately love it, that I reverently admire it, and that I am incorporated into it, as a lively member by faith of it: and lastly, do with all possible care, labour that I may be found worthy, through grace, of such a most blessed conjunction, and may eternally mansion therein. And here I am totally moved, transported and ravished at so high and great a dignation, as that I do wholly break out into joyes, prayers and thanksgivings, &c. Psal. 33. 12. *Blessed is that Nation whose God is the Lord, and the people whom he hath chosen for his inheritance:* and Psal. 106. 4. *Remember me, O Lord, with the favour which thou bearest unto thy people. O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoyce in the gladness of thy Nation, that I may glory with thine inheritance.* Thus and after the like manner is there observed and preserved, felt and perceived that most general, Internal, and spiritual Communion with the universal body of Christs Church. And thus I have here most compendiously and for a specimen only adumbrated those things which most copiously might be painted and pointed out by my silent pen, if I had time.

## C H A P. IV.

*Of the manner of our Communion with that part of the Universal Church, which hath obtained Heavens beatitude and felicity.*

**B**UT here I do not subsist, but with the eyes of my faith reflexed and elevated to Heaven, I labour to contemplate that most glorious assembly, called the Church triumphant, which is not only a candidate of eternity, but is in very deed made an enjoyer of that same most blessed eternity by the gift of God, as it is revealed by his holy word; and this I do as one who also hath some Communion through Gods infinite grace, with the same ever blessed society.

And I. I believe this collection of beatified souls, which are with Christ in glory, to be most blessed and perfect, and the same I do depredicate and declare, and thereat I also greatly rejoyce.

II. For their consummated bliss, I do give the most high God and that our great God and Saviour Jesus Christ, who is *Alpha* and *Omega*, the head and consummator of our faith, as great thanks, as my regenerated spirit is able to conceive.

III. Nor am I ashamed in the name of Christ, to pray for the most glorious resurrection of their bodies to eternal life.

IV. With the erected powers of my mind I tend to the same beatity, and with the expanded wings of my faith and hope I am flying thither where they are, and there to mansion always I do expect and desire, saying, yea singing with that sweet singer of Israel, Psal. 55. 7. *who will give me the wings of a Dove?* and Psal. 42. 2. *My soul thirsteth after the living God, when shall I come and appear before God?* and with blessed Paul, Phil. 1. 23. *I have a desire to depart, and to be with Christ, which is far better.* Moreover I say, O when, when will this my poor breathing and thirsting soul be in and with that ever blessed, ever glorious, ever joyous assembly of those beatified and everliving spirits, which do perpetually imbibe and drink in fresh and ineffable delights, and immerse themselves in whole Rivers of pure and perfect joyes, felicities, and pleasures, which are at the right hand of God for evermore, Psal. 16. 11.

V. And

V. And finally, whilst I am yet conflicting and fighting with sin and Sathan, and in the way only to Heaven, and encompassed with many imperfections, I do endeavour, strive, and contend with all my might to lead an heavenly life inchoatively here, Phil. 3. 20. *For in Heaven is our conversation;* and the course which I take is this: By my prayers, effused and offered to God day and night, thorow his enablement, by deep and dally searchings of the Holy Scriptures, by holy and heavenly meditations, wherein I am wont to bath my mind, by penitential tears, deprecations, purgations, and emendations, and to be short, by living as strict, as precise, as exact, circumspect, and holy a life, as with Gods mighty help I can possibly live, *living it by the faith of the Son of God, who loved me and gave himself for me, and by his merits only, (and not by my works) I hope to be saved.* And thus I begin to become a municeps, consort, and fellow Citizen with the Saints in Heaven, Eph. 2. 20.

By this now it appeareth luculently and clearly to all, how you and I, and he, and such and such others, both persons and particular flocks and Churches observe and keep a communion, even whilst they are and groan in this *Valley of tears*, with these beatified spirits, which in that triumphant Church do send forth their sparkling beams of glory with joy unutterable and full of glory.

There are some (which may not be dissimulated and concealed) who have excogitated other ligaments of Union with the celestial assembly, other modes of communion, as namely, prayers to be poured out, and by them to be heard; votes also to be nuncupated and made, Temples to be consecrated, authorities and offices in and over the Kingdoms of the World to be exercis'd, over men, beasts, maladies, &c. But for as much as by Gods holy and unerring word we are plainly and fully perswaded, that a religious worship, whereunto these things properly do appertain, with all the parts and degrees thereof are due to God only, we doubt not to pronounce, that the same are all without and against the word of God adinvented, and therefore illicite, superstitious, and dishonestments and reproaches rather to those blessed and glorious spirits above, than honorifick offices. Nor are we to seek any other bonds and ligaments of Union with that sacred and most blessed and blissful society, than God hath manifested in his Scriptural verity.

## C H A P. V.

*Of the mode and manner of Communion to be had and kept with that part of the Catholick Church which consists of Militants here on Earth.*

\* *understand in all things lawful by the word of God.*

BEing now drawing near to that \* Communion which is to be had and maintained with the militant Church and her parts, (which very briefly and in most general terms, we shall indigitate and teach) we desire you to mind this, that there are diffused thorow the whole World, East and South, West and North, various and almost infinite flocks of Christians, known and unknown, for their Ceremonies, manners of government, and some doctrines too, differing one from another: wherein yet there are innumerable godly sheep of Jesus Christ, which being into his mystical body truly ingrafted, unto his Kingdom do doubtless appertain. Now to neglect, contemn, yea, condemn all these, would be a most grievous sin against charity, and a most hainous crime against God and Christ himself. We are rather to tie together the ligaments of the here required spiritual Union, and to exercise all possible offices of love towards them: as for example, I hold it fit, that we do with the bowels of our minds, that is to say, with our spirits and loves especially, as with two Arms of our souls, to imbrace all those flocks and all their severall members, though for the most part we know them not: and also I think it requisite, that we do continually recommend them unto God by our most ardent supplications poured out, like water, before his high and heavenly Majesty. And lastly I say, we are to be each of us most parate and ready, when there is an occasion proffered, to adjuvate and to serve them with all Christian services.

But if thou subsist here, and advance no farther than these most general advisements will carry thee, these thoughts, these prayers, these offices even now commemorated I mean, thou wilt effect nothing; for well-known it is, that we cannot have or keep any external Communion, that is, one that is notable and conspicuous by outward symbols, with every visible congregation of Christ: much less with every

sheep therein; and yet evident it is, and as clear as the Sun, that bright shining Lamp of Heaven, out of the Sacred Scriptures, and by reason, that they be discriminated, known and acknowledged by an apt, and external profession, and that they shine forth as the luminaries of Heaven before men, men looking more after our works than words: and so be and abide in such an outward Communion. For to curficate and run still to and fro, here and there, and so to remain still without the pale of a visible Church and congregation, is unto the here spoken of salvifick or saving Communion most pernicious and quite contrary: which yet I see done by many, and cannot but much deplore, lament, and bewail.

Most certainly such *unstable* Souls do vanish in their thoughts, and desiring to be every where, are no where: as being ignorant and uncertain to what particular Church or flock they shall adjoyne themselves. And therefore seeing every one ought to be, and to abide in the external Communion of a certain Church, let who will be accounted believers, observe these two things.

I. Let them have and judiciously chuse a particular or special congregation, either that which is in the place wherein they were born and bred, (if it be not impure and tyrannical) or that whereunto they are led, and called effectually, and admitted duly upon a previous tryal and probation. For I would not have every one to be taken in for a member, and a Communicant, because he is born and bred in such a Parish, wherein he liveth, and because he was Baptized therein, and is wont to hear Sermons; there is more required, as namely, faith and holiness: else we make of a Church a Chaos of a Christian Congregation, a Synagogue of Sathan: this by the by: And now I proceed, and when men are so gathered into a particular Church, such a one I mean wherein the word of Christ is sincerely preached and taught, and Christs two sacraments purely administred, which two things are reputed to be distinguishing signs of a true Church; then let them persist in the external Communion of that Church, whilst they mansion in the place where it is, or thereabouts: and let them evidence their communion with it by a publick profession and confession, that is, let them hear and imbibe and drink in the wholesome doctrine therein taught, let them make use of the holy Sacraments, upon a foregoing due and necessary examen, search, and tryal, and especially let them in that Church exercise themselves to all manner of godliness, and offices of charity: let them  
devote

devote considerable times and seasons for the reading of the holy Scripture in their families, for heavenly meditations, for catechising their Children and Servants, and that upon the Lords day more abundantly than any other day: and yet more especially let them infer the high-soaring wings of their most ardent prayers into Heaven it self, and there obsecrate the highest Majesty for the Churches Unity; and for all other necessities for the life present both Spiritual and Temporal, and that which is to come.

II. Let them take heed, lest they do either totally and without discretion and exception condemn all other Christian flocks, arrogantly attributing to themselves and their Churches only the title and privileges of the true Catholick Church, excluding all others. If these things be observed and done, men will, whilst they are so knit and bound to an external Communion in and with a visible particular Church, also be and persist in the holy Communion of the Church Universal, whereof their particular is a part, piece and member. And what is here required of the particular Members of each special Church must also be thought on and observed by the whole bodies of integral and singular Congregations, which consist of their individual Members.

I might here immerse myself into an ocean of matter, but I must revoke my self, and consider that I have many other things to utter besides these, and therefore I will now say no more but this, that thus far I have carried on what first I promised, and that necessarily: because I see how most men are so affixed to their particular Churches, as that they do even vilipend, slight, and contemn, yea some of them condemn others, and so consequently become injurious to the Holy Catholick Church her self, yea, Christ himself, who is the Head thereof, God blessed for ever.

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## PARTITION II.

*Wherein is handled the State of the Modern Universal Church, of the parts thereof.*

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### CHAP. I.

*Of the State of Christ's visible Church out of Europe.*

I Have ended now my first Partition, wherein I made a long Voyage indeed, and yet I have only touched the things, which therein presented themselves unto my view, as not intending to digest them into a just tractate at this time, but to give my Reader a specimen only of them: though in very deed they are as momentous, as almost any: and now I shall set my Sails again, to make a second Voyage into another World of matter, *viz.* that of the Modern Universal Visible Church, and the several parts thereof existing in *Europe*, or elsewhere to be handled in part.

The Great God of Heaven fill my Sails with his heavenly wind, the Spirit I mean, which bloweth from Heaven, that so sailing and proceeding I may blessedly arrive at last at my design'd *Haven*, which is the Salvation of mens immortal Souls in the highest *Heaven*.

Now the whole face of this Modern Visible Church can hardly be beheld by one only view and sight, the members thereof being so dispersed thorow so many most remote and divers Empires, as that some of them cannot but be ignored by us and hid from us.

She is by antiquity divided into two general parts: the first part whereof hath been hitherto nominated, the *Oriental*, because the *Greek* Language hath obtained its use therein, and ~~doth~~ <sup>do</sup> flourish in the *Oriental* coasts and places,

In respect of us : but now lieth occult , as it were , and anhelth there and languisheth. The truth is, that all and the singular Congregations of Christians that are extant ; are not comprized in and by this partition : but yet for orders sake I will retain it , provided , that within the Circuit and under the name of *Greeks* other flocks also be understood , which are not in our *Europe* ; so that upon this division and sejunction of Christs flock in these last times , some are more known to us than others ; and which is much more , some are found to be more pure than others.

But here I shall not be large in the setting forth of the state of those parts of the Universal Visible Church dispersed in *Asia* and *Africa* under *Prestre-John* , and *America* , and by name in *New-England* and diverse Islands , and in the *East-Indies* , where there are some not contemptible Churches of Christ , of all whom I have this to say , that though some of them enjoy much liberty , and are noted for their purity , yet there are not a few of them ,

\* *Que quidem Christum esse Messiam credunt , & Patriar cham Constantino-politanum agnoscunt , Papamque respiciunt , nimis tamen superstitiosi sunt.* &c. Heming. in Psal. 84. p. 95.

and especially the\* *Muscovian* , *African* , and *Abissine* , and those which groan under the *Turkish* yoke are immersed in gross and thick darkness , so as they are hardly able to breath. Now concerning our Communion which we are to have with them , take me thus.

Mind all that was spoken above concerning the manner of having Communion with the Holy Catholick Church here , and as occasion presents it self , and as far as thy ability will reach , and thy vocation will permit thee , shew them all Christian respects , that is , love and imbrace them with your inmost affection , and heartily pray to God for their preservation and deliverance , if they groan under *Turkish* Tyrannie , and that God will irradiate and inlighten them with a greater lustre and light of his blessed and Sacred Gospel , and take heed of judging and condemning them. But here what Christian breast can contain it self , and abstain from pouring forth most deep and sad complaints , and most bitter tears too , considering the horrid ruines of those once most flourishing Eastern Churches , and also the most profound oblivion , and most shameful neglect of them , which the Occidental Churches are guilty of , who not so much as offer them any Communion with them , nor labour to reclaim them from their errors , and thereupon to Unite with them ,

nor



nor once mention those *Greeks* \* *Muscovian*, and *African Churches* in their prayers, that they may be purged both in their doctrines and lives, and so may come to be one with us; though they also as well as we renounce the Pope of *Rome*, and neither do nor will live under his Ecclesiastick Jurisdiction. As for me I'll therefore in the end of this partition use this petition; Let God a-

rise, and let his *Enemies* be scattered. Fill the Earth O great God, and that *Oriental Countrey* especially, once more with thy saving knowledge; excite *Heroic Spirits*, which may go to help, to deliver those poor *Christians*: Illuminate those *Oriental flocks*, and all others that are any where else, the *Greek Churches* especially, with a more clear and large light of thy glorious Gospel, and unite them with us in thy truth and in faith; that jointly with them, we may more and more abhor the errors and Idolatry of that great *Anti-Christ*, and may both together, be nearer than ever, yet united to thee our head, *Christ*. O celestial love! O infinite charity! embrace thou the *Oriental Churches* and all others even now spoken of with thine infinite and unmerited love, that they may love thee purely and universally all and every one of them, and that having left all their *Erratick opinions*, they may entertain, defend, and propagate thy Gospel with us fully and sincerely, especially in those *Territories*, wherein *Mahomets blasphemies* against *Christ* are belched forth, predicated and magnified. O sempiternal heat and fire, inflame those *Oriental Churches* which are under those *Patriarchs*, that they may not be cooled altogether; preserve them by the Saviour and preserver of the World, and cleanse them in his precious blood, that they may not perish in their uncleanness any of them for ever. O great King *Jesus Christ*! defend them that they may lie hid safely and live holily here, and hereafter everlastingly. Amen.

\* Et de quibus lego quod Sancta Biblia sunt in linguam Muscoviticam nuper versa, is id fieri ita volentibus, unde non mediocris spes emergit multis quod mercatorum opera Christum planius & plenius sint agnitura. Idem ibid.

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## PARTITION III.

*Comprehending a Description of those parts of  
the Modern Universal Visible Churches,  
which are in our western Orbe.*

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### CHAP. I.

*Of the Lutheran and Protestant Churches, and their  
Rise.*

**O**F the *European and Occidental* part of the present Universal Visible Church I now desire to meditate, and to speak a little more accurately, letting out my self into such pertinent discourses as my present design, scope and purpose doth require, because the knowledg of it is more direct and clear to us; their obligation a little stricter, and their Conjunction and Communion more necessary and nearer. The great God speed and prosper this my new Navigation, for his glory and his Churches most blessed Union. All such as know any thing of *Europes* state and condition are not ignorant of this, that the *Occidental* Church was in the former age rent and divided into several swarms, after she had been a long time most grievously pressed and even almost quite oppressed for some ages past by the tyrannical domination usurped over it by that obnoxious Apocalyptical Beast, the Pope of *Rome*, I mean, which to obtain his Dominion did lay hold on any occasion, and had introduced into it by degrees, and by little and little successively and cunningly, several Heresies and Superstitious sordid inventions of his own, and pollutions; for in her bosome did rise in many places, great Spirits, which being weary of such great evils, and having by their reading of the most holy principles of our Christian Religion, and the comparing thereof with such

doctrines

doctrines as were then obtruded and entertained, did find a great many of them to be greatly noxious to the purity of the true doctrine of the Gospel, yea, deprehended them to have been for that end invented, that they might Midwife-like help forward the Papal tyranny conceived and ready to be brought forth, and being brought forth to light, or rather darkness, might nurse, strengthen, and confirm the same, and that with the great *dispendium* and damage of many thousand souls; whence it came that they took courage to occur so many great and grievous maladies, and to cure them if possible; converting therefore and turning themselves to Remedies, they did diligently admonish and revoke the erring, solícite the gain-saying, excite the lingring, obtest and obsecrate all fervently, heartily, frequently, that they would look to themselves, see their evils, and suffer them to be removed, and so never left admonishing, revocating, and obsecrating, till a good part of Christians, mansioning in the *European* parts of the World, did awake and entertain serious thoughts of saving themselves and others from a *crooked Generation*; which being afterwards well augmented, and also confirmed, and cemented took counsel and resolved to follow the heavenly call of God, leaving a great number of others sadly immersed, through their own fault, in most profound and dreadful darkness: but they could not be so happy as to be there tolerated among them purely to serve their God, to profess the known truth, to follow the Lamb whithersoever he goeth; but that other part of the *Occidental* Church did rage against them in a most cruel, tremendous, and direful manner, did expel them, did by most exquisite torments of all sorts kill and slay an infinite number of them, nor would cease, till they had enforced them to provide for themselves to form purer Congregations, to reform what was amiss, to conform their ways to Gods will, and to confirm themselves and others in the known verity. Thus God did excite such men, whose winged Souls did make and aspire Heaven-ward, Union-ward, Reformation-ward, and prospered.

And so it came to pass that two parties in *Europe*, consisting of innumerable flocks, did rise one against the other, the one loving captivity, and preferring it before the offered verity: but as for the other, that being expelled and desirous of liberty, did with much difficulty obtain it. The former we call the modern *Roman* Church, the latter is the Church of the Protestants, and of few others; those last,

\* *As Antinomians, Weigelians, and such like.* whom we suppose to be but a few in respect of \* others, are here

joyned with the Protestants, not as if they were of their family (For its well known that they are far dissident from them) but only because by an external profession they are, though not for the like just causes, from the Roman Church discriminated. The Roman Synagogue seemeth to be one, but if she be nearly looked into, will assuredly appear to be various; for first, that hierarchy is, for her elation, most superbius, for her boasting, most clamorous, (*Sonorissima* in Latin) for ceremonies and a painted worship, most conspicuous, for wealth and riches most mighty and valourous, for multitudes most numerous, consisting of an High-Priest wearing a triple Crown of Cardinals which take themselves to be Kings fellows, of Bishops which are Electors, Princes and Lords over great Territories, and almost an infinite number of Monks, arrogantly and unjustly vindicating and assuming to her self only the name and priviledg of the Catholick Church, whereas we more truly (not judging of each single person, but speaking generally only) take her to be a faction against the purer doctrine, a light-fleeing and shunning multitude, a pest in the body, a tyrannie in the Church, and lastly poyson in that part of the Church poured out. There is also a very great number of people, which the abovesaid Tyrannical Church detains as Captives, among which doubtless there be some, who under her grievous Yoke do groan

\* *As I am informed by Merchants who have lived among them.*

and look hard for better and easier times, and others who immersed in darkness, yet would happily receive and entertain both light and liberty if it were once offered: all these collections constitute and make up the modern Roman Church, being miserably captivated with most pernicious errors, implicated and with most sad superstitions conspurcated and defiled. But I desire next with all my Sails abroad to navigate over the Sea of matter, which is now before me, to that other part of the Christian World, the other part of the Occidental Church, I mean, ejected rather than voluntarily departed, yet departed, and now by her external communion variously distinguished, and in her going out also fallen out and divided. O sad! Which great evil that I may in some sort set out and describe, I here compare the going out of the Occidental Churches out of Papacy, with the Israelites egress out of Egypt. That Nation after many, very many troubles exalted and suffered, and at last ~~was~~ overcome,

overcome, went out at last, being expelled; and so it did fare with our forefathers, they went out, but were forced, were violently ejected. That egress happened by night, which is the Mother of confusion, whence it came to pass, that some crying, others running, few knowing one another, all happily tumultuating went out: and therefore what wonder is it that our friends being constrained to give way to the peoples fury, did somewhat tumultuously and confusedly depart also? it were a thing more to be admired, if it had hapned otherwise. In the first dayes of *Israels* exit and going out, all and every one could not proceed alike, but some went before others, happily did out-run others: and here it must be confessed, that all made not the like progress in the beginning, but some did preceed and antever others. Again many went out of *Egypt*, accompanied Gods people, rejoiced in their deliverance, and were greatly delighted with the suddain metamorphosis and change of their condition, which yet were not true *Israelites*, that is spiritual *Israelites*, and who afterwards raised tumults, seminated the seed of faction, created much evil for themselves and for Gods people; which self same thing fell out so too at our friends going out of the mystical *Egypt*, for all that went out were not true *Nathanails* and *Israelites* neither, for some sowed the seed of discord, \* others \* As Levellers &c. plain tumults, others errors, so that with some God was not well pleased. In summ, the *Israelitish* Nation at last did come to be a well ordered and disciplined people, being arrived at the foot of mount *Sinai*, and there having heard Gods voice speaking unto them, received his holy Law; God grant that we may all likewise now at last become a well ordered, well governed, well disciplined, well united people indeed: and he bless my poor labours for the same end, so as that this my sailing forth may prove to my self auspicious and prosperous, and to many precious souls saving and salutarious.

But I must make a regrets to my former matter. After God had excited *Wicklif*, *Hus*, *Jerom* of *Prague*, and especially the *Albigenses*, and *Waldenses*, which in several places and at sundry times did study to advance the Reformation and amendment of the *Occidental* Church, and that with good and great success, their Churches, not being few and contemptible, did flourish by suffering; there arose at last in *Germany* a most admirable man for his faith and vertue, even a *Swan*, whom the *Papists* could not burn, though they burned a *Goose*, that is *Joh. Hus*, which name in the *Bohemian* language

signifieth a Goose, as the said *Hus* foretold it at his burning, saying, Now you burn a Goose, but an hundred year hence will come a Swan, ( meaning *Luther* who came an hundred years after ) which you will not be able to burn. This Swan did so sing, and like a Trumpeter did so sound his Trumpet, as that thereby a great part of that City called *Babylon* fell, witness besides *Germany* divers Nations and Kingdoms, which afterwards imbraced the Gospel and fell off from the Pope of *Rome*, I mean, *Denmark*, *Swedeland*, *Hungary*, *Bohemia*, which begun to fall off in *Hus's* time; I add, *England*, *Scotland*, and *Ireland* also to the foresaid number, and a good part of *France* and *Poland*, besides the *Netherlands* and *Helvetia*. For about the same time, when great *Luther* did send forth the first rayes of the everlasting Gospel in *Saxonia*, there arose in *Helvetia* *Huldricus Zwinglius* born in *Wilden Housen* ( not to speak of others of whom was *Wesselius*, before *Luther* was born, *Keyserbergius*, *Fabricius*, *Capito*, *Oecolampadius* ) a courageous and well learned man, who having drawn out of the same Fountain, the same doctrines, did propose it to his people in a primary City of *Helvetia*, called *Zurich*, and had some years before in a place called *Clariss* ( in Latin *Clarona* ) with much fruit published the everlasting Gospel, from the year 1526, after he had himself drunk in the purer doctrine of justification, being delivered to him by great *Wittenbach* of *Brissel* from the year 1503, out of whose disputation, publickly held, he had also learned, that the business of the Popes indulgences is nothing else but a meer deceit; and this before *Luther* had thought of any oppugning and opposing of the same Indulgences: hereupon by the happy labours of *Zwinglius* and of others also besides him a great part of *Helvetia* in process of time did take better counsels, imbibe the purer doctrine of Christs holy Gospel demonstrated and shewn unto them by the word of God, and Reformation was by a lawful and publick Authority and freedom inchoated and promoted, and so the *Helvetian* Churches were then formed, and so were others, in other Common-wealths and places, great *Calvin* labouring together with *Zwinglius*, and after *Zwinglius*, and preaching the everlasting Gospel in that Famous City *Geneva*, scituated in the confines of *Helvetia* and *Italy*, where I also the least of Gods Ministers have preached a constant publick lecture, by an order from the University, when I was a student there. Where note that all these latter Churches are called the reformed Churches, because they are somewhat purer and more reformed than the *Lutherans*, who hold some erroneous opinions, as that of *Consubstantiation*, as that of ~~the~~ *the* *city* of Christs

Christ's body, and some others, which notwithstanding both have subscribed, as I said above, to one and the same confession, and so in that respect were United, and thereupon are tolerated in the *Roman Empire* unto this day.

## CHAP. II.

*In what part and Degree each particular Church in the West is to be held in the Universal Church.*

**B**Eing full fraughted with matter relating to the Churches Union and Communion, I shall again lanch forth, and go down into the deep, I mean, of my subject which I have undertaken to treat of; and whereas those Universal and single flocks, as many as they be, and whatsoever they be, do generally and commonly retain the name and profession of Christian folks, and yet because some are purer than others, so as that many of them, as I insinuated heretofore, are gone off from the pure fountain and doctrines flowing from Gods blessed and holy word, we will now see in what place and degree, we are to hold every one of those particular Congregations, which are in that Universal Visible Church, and in special in the *Occidental Churches Communion*, whose parts are yet *aliquantule*, as we use to say. The *Modern Roman Church* is held by us Protestants generally to be erroneous in the highest degree, for Idolatrous in many things, for tyrannical after a most tremendous manner, as by Martyrologies it doth clearly appear, yea and for Schismatical too, that is, for one which by her own fault, her heresies, her superstitions, her tyranny chiefly hath given us a just cause of Schisms and still giveth, and that both in respect of the *Greek Church* and of the *Protestant Church*. As for the *Greek Church*, that hath abundantly proved and experimented it, and so for the *Protestants*, 'tis evident that she, not they have a just cause for a Separation, because she would not be healed of her deadly wounds and maladies by the Soul-curing word of God, but did rage against such as did admonish her, did extrude them by her cruelty, did damn them being extruded, and still doth her utmost to extirpate them utterly; whereupon, that therefore we neither may have any external

ternal communion with her, because of her fury against us, nor because of our consciences, nor of our own good will, unless we will again undergo and bear the insufferable yoke of her tyrannie, and be contaminated and defiled with her errors, superstitions, and traditions against the foundations of our Christian Religion, with the dispendium and forfeiture of our Souls salvation.

What then? shall we imitate them in their fury? shall we damn them all promiscuously? shall we give them quite over, and have no more to do with them everlastingly? Far be it, far be it from us to be so obdurate, so hard hearted: what then shall we do to them? being contented with our fundamental purity, let us beware of their impurity, but withal, let us desire their correction, emendation, and salvation with all our hearts, endeavouring \* to win and re-

\* Galeacius Caracci-  
lus the Marquess would  
adventure his life to win  
and to draw his wife from  
Popery to the reformed re-  
ligion, by his coming  
to her. Clarke in his life,  
p. 95.

claim them by all holy means and  
wayes, and especially by our most  
loving invitations, by instructions,  
by good examples given them, by  
our godly lives I mean, we shining  
as the fair sparkling luminaries of  
Heaven, to give them light, where-  
in they may walk after us, striving  
to be heavened together with us in  
bliss and blessedness, peace and  
tranquillity, glory and immortality, to all eternity. I add,  
and let us lay hold on all occasions to seek, to gain, to ob-  
tain their souls salvation by all means possible and imaginable,  
considering, that God hath not (as far as we know) sent and  
given to that Church, and all her members a final and abso-  
lute Bill of divorce, never more to have any thing to do  
with any of them for ever; but that he rather extendeth the  
arms of his mercy to them daily, revoking them from their  
errors, and alluring them unto and into that most educated  
and sweet communion with his truly holy Catholick Church,  
which I have so much discoursed of: considering also and ex-  
pending this, that we are living and breathing in a time,  
wherein that shrill and loud-sounding voice is heard, Revel.  
18. 4. Come out of her (namely Babylon or the Romish Church)  
my people:

As for Socinians, and such as are like them, take what I  
have to say of their Conventicles thus:

Although I dare not presume to judge, or to condemn any  
particular person among them, yea rather am Christianly af-  
fected towards them, yet God forbid that I should advise any



to have any external Communion with them in their doctrine or worship; For what Christian can get leave of his conscience to associate himself with those, by whom the very foundation of Christianity is shaken and convulsed, the faith of the Son of God undermined, his eternal Deity abnegated and flatly denied, and his most necessary satisfaction for our sins, being of an eternal value, and of an infinite weight with God, is wholly taken away and destroyed: so that some have made this question to be discussed and resolved about them, whether they may be deemed Christians at all, yea, or no? There remains then now in the *Occidental* Visible Church, two parts, which might be and ought to be one, and if you respect their fundamental doctrines in some sort are truly one, as also they have hitherto been both called by the name of Protestants in the *Roman* Empire, and do constitute the other state of the said Empire, and have joyntly unto the *Augustane* confession consented and subscribed; these two noble and notable bodies, consisting of almost Infinite-singular flocks, which have diffused themselves since the time of Reformation, through *Europes* Kingdoms and Countries, I for my part take to be the purest of all the particular Churches that I know in the Universal Visible Church of Christ; but yet I add this too, that they are not equally pure in all points, and things, which notwithstanding, they ought both to be at Unity in themselves, living together in Charity, in Amity, and in a holy fraternity, which the God of peace in mercy grant. And thus this my Voyage is ended with this Chapter: and I am now ready for another, which I must make in the next, the Lord direct me in it.

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### CHAP. III.

*How the Lutherans and Reformed Churches beyond Seas may be United.*

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**H**AVING hitherto made my way to my desired port; which is called *union*, through that Sea of matter, which I handled in my two former Chapters, and which were as two necessary preliminaries to me, I now shall sail a little farther

farther, if that blessed Wind, which is called Gods holy Spirit, do favour me, and blow fair for me, and so come to my third Chapter, concerning the Protestant Churches in Europe in special, and by name the *Lutherans* and Reformed Churches beyond the Sea, shewing how they should maintain a sweet Communion between themselves: for well known it is, how these two are upon the matter one in fundamentals, yet have had many skirmishes and paper battles, dimicating and fighting one against another, especially since the peace made between *Luther* and *Zwinglius* at \* *Marpurg* An. 1529.

hath been broken, by whom God  
 \* *Videatur Pars Ir-* knoweth, and some men can tell  
*nicon.* too, which breach might easily be  
 made up, if both parties would but a

little become and bear one with another, and though they cannot come up to the holding of one and the same opinion in all things, would yield one to the other so far, as to agree to this, that each party, retaining its opinions in some doctrines, and Ceremonies too, and Church Government, and keeping its distinct bodies, or Churches, and Congregations, should only acknowledg this, that they agree in the fundamentals, and that in other things they will tolerate one another patiently, till things be decided finally, and the truth be revealed to either of them more fully, will abstain from damning, and persecuting one another, as formerly; will also oblige one another by all manner of mutual good-turns and offices of love and piety done by both for the glory of God, and their own Souls eternal good, will likewise stand together as one man against the common enemy, I mean that man of sin, which if they would do, there would be no more such disagreeing, no more such fighting, no more such reviling, no more such vilifying, no more such jarring as there hath been among them, yea, this would be a likelier way than that which they have taken hitherto, when they were so bitter and so harsh one against another, to bring them to Heaven, where *Luther* and *Zwinglius* are good friends, being both cloathed with Sidereal, yea, Angelical brightness, where there are only friends and no enemies, enemies not being suffered to live there, but such only as have lived here in peace, and are now entred into peace, peace I mean which passeth all understanding. Now as I am for a brotherly Union to be maintained by those two parties beyond the Seas among themselves, so I do perswade our *English* Protestants, to have an holy Communion also with the same parties: Whereupon cometh in this consecratory, that if we must be so one and so keep up

a \* Communion with those abroad beyond the Seas, much more we should be one and have Communion one with another at home, if we mean to come home to our home in Heaven, where brethren do truly, absolutely and perfectly cohabit together in Unity, where Unity lasteth to all eternity, where there is but one Mediator, and one Intercessor, at the right hand of God, one City of the living God, one Kingdom of our Lord and Saviour Jesus Christ, and but one beatifical vision of God to an endless duration: but of this you will hear more when I come to take my next voyage which is even at hand, and hasteneth me to my 4th Partition.

\* I mean still a Communion in all things lawful, and not contrary to the express word of God.

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## PARTITION IV.

### *Of the English Protestants.*

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#### CHAP. I.

*Wherein they are represented to us, and a way is shewn whereby they may be United.*

HAVING premised some preliminaries in my former Partitions, which have been to me as so many Voyages, I shall now with all my sails spread abroad, enter that Sea of matter, that is before me, and must be Sailed over, in and by this fourth Partition, concerning our *English* Protestants now divided into Conformists and Nonconformists: As for the first sort of them, they do all use the *English* Liturgy, unto which they subscribe, and according to which they serve God in their publick worship, professing the same faith and Doctrine with other reformed Protestants in *Europe*: but the other, Nonconformists I mean, refuse to do the same; desiring

firing to be freed from the same, because they say, that they cannot with a safe conscience do it, not condemning their brethren who conform, and with whom in fundamental doctrines they symphonize and accord, and they are deterred from Conforming especially, as they say, by some declarations, whereof this is one, to be declared by such as will be ordained.

I A. B. give mine unfeigned assent and consent to all and singular things contained and prescribed in the book, whose title is, The Book of Common Prayer, and of the administration of the Sacraments, and of other Rites and Ceremonies of the Church according to the custom of the Church of England, together with a Psalter, or the Psalms of David pointed; whether to be sung or to be read in the Church, and the form and manner of ordaining and consecrating Bishops, Priests, and Deacons. Besides which there is another declaration publicly before the whole Congregation to be recited, which, together with the Nomination of the Church Government, Rites and Ceremonies themselves so much spoken for and against by many, I voluntarily omit for the sake of Union, and that I may not cause our old wounds to bleed again afresh: This only I will say, that Conscience is such a tender thing, as that it doth and will shun the least thing that goeth against it, being like the apple of a mans eye, which is so tender, as that it cannot endure the least mote.

My next work is to speak of the manner by which both parties may be reconciled, conjoynd and United; and here I know is much expected to be said, but I'll deliver my mind in a few words.

\* Advise I will not, it being too high a thing for me to do, as transcending the Sphere of my low capacity.

I could \* wish, that as in the Roman Empire, for Unions and Reconciliations sake amongst the dissenting Protestants the Augustane confession, which I mentioned for the same purpose in my Dedication, was formed, and by the Emperor

and the States of the Empire received with this condition, that all such as would assent thereunto should enjoy the liberty of their Consciences, though they did not use the

Rites and \* Ceremonies,

\* I cannot but ascribe here the words which were formerly observed by D. Henric. Altingius my old friend, served in the Empire, which he hath in his book called and are still used Controv. de Ceremoniis, p. 148. by others: so the

\* like

\* like here in *England*, may be done by the advice of Godly Divines consisting of both dissenting parties. But what do I wish? I will rather leave this whole business to the Parliament it self to be ordered at their pleasure, and by their great wisdom.

For therein we have a wise and clement King, who when he was beyond the Seas in *France*, and *Germany*, became an eye-witness of the liberty of Conscience, which is there enjoyed; we have in it *Præsules* and *Proceres*, (as we use to say in Latin) who for the Nobility of their families, the sagacity of their judgments, the knowledg of various Sciences, solidity of learning, piety of living, and long experience in matters of State are most famous, eminent, and illustrious, and therefore can most easily judg what in this case is to be done, ordered, and decerned. I add only, let us inferiours, who dissent in Circumstantials in the mean time, till things be settled for a Sacred Union, by the King and his Parliament, Unite as far as possibly and lawfully we may, according to Gods written verity, maintaining a brotherly Union and Communion, and that in things wherein we do agree, bearing one with another in things wherein we cannot yet accord, (called Ceremonial, and Circumstantial) till God shall more fully than ever yet reveal his mind about things now controverted among us, and by us; and more particularly let us \*

hear one another, † pray and fast together, and visiting one another, live in brotherly love together, and doing all kinds and offices of love one to and for another as brethren, and as those which shall cohabit together, like fellow Citizens in the Heavenly Jerusalem, called the City of the living God, Heb. 12. 22, 23. where the general assembly of all Saints and true Catholick Church of the first-born which are written in Heaven

\* *Altera* (nim. *Ecclesia*) *alterius aut suis moribus sinatur frui, modo unitas Spiritus salva sit in fide, &c.*

\* *As has been done in Q. Elizabeth's days, in Anno ejus 13. ch. 12. they enact that every person under the degree of a Bishop that shall pretend to be a Minister by reason of any other form of Institution, Consecration, or Ordination, than was enjoyned by the Parliament, in the dayes of K. Edw. 6. or was then in use, should declare his assent and subscribe to all the Articles of Religion, which only concern the confession of the true Christian Faith.*

† Being freed by an Act of Parliament from the penal Acts which were formerly made against dissenters, and will not permit the practice of this union so described.

is,

is, 'and the Spirits of just men made perfect will all meet ; and concenter in one and the same great God, and Saviour of us all, even Christ Jesus our only Lord and Redeemer, blessed for ever ; and where *Austin*, and *Jerom*, *Luther*, and *Calvin*, and many more such as have differed here in their judgments, and fought many paper battles apart, and by their followers, are and will be good friends indeed, and never fall out more ; where assuredly will be perfect peace, perfect Concord, perfect amity to all eternity, and where all the vessels of mercy, though now tossed with waves of differing opinions, in the controversial Sea of many needless and scholastick disputes, will swim in glory.

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## PARTITION V.

### *Comprehending incitements to this Sacred Union.*

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#### CHAP. I.

#### *Of the Possibility of this Union.*

**A**Nd now I intend, God willing, to move every stone as they say, to move both parties to the embracing of this by me motioned Union, and Reconciliation. And,

I. I'll begin with the possibility of it in five respects, as namely,

I. I assert that it is possible, because both parties accord in \* fundamentals : For,

\* *A Presbyterian agreeth with us in all our doctrines, and differeth only from us in a few indifferent Ceremonies*, The conforming Author of the plotters doom. p. 5.

I. Both have and hold fast the same principles, the Sacred monuments I mean of both Testaments, excluding all humane traditions, and all other erroneous principles whatsoever : for both by their preachings

preachings and writings do equally assert the Divinity, highest authority, perfection, and perspicuity of the said sacred Scriptures, and do mightily and undauntedly propugnate the same against all opposites whatsoever.

II. There remaineth with both the doctrine of God one in essence, and three in persons, pure and uncontaminated.

III. Mens Salvation is by both acknowledged, taught, believed to be as absolutely perfect in all modes and degrees, to be merely gratuitous; all other causes, by the powers of nature, by humane merits, by our own or other mens satisfactions, by Papal indulgences, and by any other wayes by men excoigitated, being excluded; so as they do not seek for one little drop of Salvation without the grace of God in Christ, our alone Mediator and Saviour, but contrarily ascribe all wholly to God in Jesus Christ his Son. But if a more large declaration of this so great and manifold doctrine of Christianity be expected and desired, take it thus: To the end that that most perfect and absolutely gratuitous Salvation may be acknowledged and credited, it is necessary that before that, there be believed and acknowledged the most profound Abyss of perdition, out of which none could have extricated or freed himself by his own proper strength, wit, or contrivement to all eternity. The same is also by both parties equally, according to the Scriptures believed to be such as that they profess likewise, that all men universally were lost and damned in Adam and in themselves, their free will not only being hurt, but also lost, I'll not say in all things, but in all spirituals, which to the saving knowledge in Christ, and to his sincere worship, and also to their own salvation to be rightly desired, sought, procured, operated and wrought out, do appertain: In these I say both parties acknowledg and say, that all men are in their intellect most blind, their will most malignant, their affections most depraved, that is to say, *damnatissimi*, *perditissimi*, most damned, most lost; and in one word, dead in sins by nature, and so most worthy of destruction, worthy of damnation to an endless duration. They hold also with one joynt consent, that men being so lost and damned, yet by grace only in Christ, before the constitution of the World, out of Gods meere *benepacit*, and not for works were relieved from on high, by this only Mediator Jesus Christ, in whom from all eternity this salutarious grace was prepared and by whom in the fulness of time it was both by his active and passive obedience gained, and obtained. We find al-

so that both parties do most sweetly harmonize, and accord, in these following particulars: That he is truly God and truly Man in one person, and so is our Emmanuel, whereupon they both do equally receive those ancient and highly praised symbols, which are extant about this thing. Again they both verily believe that he is our only eternal and absolutely perfect Saviour, by whose merits and grace are saved, and will be saved, all such as are to be saved. That in him and by him only, the same are justified before God, there being imputed unto them freely his righteousness, and their sins being fully condonated, and pardoned; and that they receive and apply this great benefit by saving faith only, which is freely given by God. That such as are justified are also regenerated by his and his fathers holy Spirit, and sanctified also, and become new creatures; and that out of this regeneration, do flow as from a fountain, all manner of good works, which follow the justified, but do not preceed him that is to be justified and are the way to the Kingdom, not the cause of reigning, the fruits of faith, not the root, the effects of righteousness, not the causes, the rivulets of salvation, nor the fountain. Lastly, that in him, by him, and for him only, and not for our merits that eternal weight of glory, that is, that ever blessed and ætternal life will be given, had, and received, when God in them shall coronate and crown, not their merits but his own gifts with a diadem of glory.

IV. About mens future estate after this life in the ocean of eternity, they also both embrace, and defend the same doctrine, which is, that there are but two places destinated for Souls departed, Paradise, and Hell, the one for the wicked, and the other for the godly to be a blessed, sure and certain receptacle for them to all eternity, a place all made of brightness, brightness augmented by the glorious body of Christ, the glorious body of Christ pouring forth whole rivers of purest light for the Children of light; a place, where all holy Souls will be heavened in endless bliss, emparadised in Angelical glory, elevated to the highest Horizon of celestial beatification.

V. I subjoyn this too: As for the Popish doctrine of Purgatory, that both parties reject it as groundless, false, and fictitious.

VI. That one God in Christ is religiously to be worshipped by us, not Angels, nor Saints, nor yet the blessed Virgin Mary the mother of Jesus, as the Papal Church would have it.



VII. Of the Author, Number, and parts of the Sacraments, in a most proper sense so called, they agree both unanimously, holding that God himself immediately is the Author of both in his blessed word, that they are but two (not 7. as the Papists say) which will last to the end of the World: That the same consist of two things, a terrene, and a celestial, and therein are represented, sealed, and exhibited really and truly Christ himself, and all his benefits; that being used and taken without faith, they avail nothing at all to them which take and use them.

VIII. Of Baptism, they hold that it is necessary for all Christs members by the necessity of his precept, their children not excepted, that in its right use it is the washing of regeneration, and seal of Gods gracious covenant made with us in Christ.

IX. That in the Lords supper there is not abolished but remains the substance of the elements of Bread and Wine, and that yet the true Body and Blood of Christ are really present to such as by faith receive the same; that without the use thereof by Christ instituted, they are no Sacrament; that all the faithful are to receive the said Sacrament in both kinds, and they do both abominate and reject all the errors of the Papists about it, who

1. Carry it about and adore it, calling it the Mass, and adorning it like *Thais* with silver and jewels, to allure others to it, to be in love with it.

2. Use unleavened bread precisely, which superstitiously they call the sacred Host.

3. Mix water with wine, as absolutely necessary.

4. Do pronounce and mutter the words of the Eucharist with a low voice, blowing and making a cross over the elements, turning away their faces from the people, (as I have seen it myself) that they may beget in the people the greater veneration.

5. Affirm that the external symbols vanish away, and are converted into the substance of Christs body, or that by virtue of their consecration by these five words, *For this is my body*, made by the Priest, Christs body succeedeth in the room of the substance of Bread, there remaining and hanging in the air meer accidents without a subject: and that Christ is corporally held in the hands of the Priest.

6. Deprive the people called by them Laicks, of the cup.

7. Do take away the breaking of Bread, having introduced nummular Bread in the room of it, bearing the image of Christ crucified to nourish superstition, and retaining the breaking of bread only in the Priests Mass.

8. Make

8. Make their Priests makers of their Creator, in and by these blasphemous words, which are to be found in their own books, that of *Bread is made flesh*, *God of the elements*; again, *He that created me gave me power to create him*: O abominable! And he that created me without me, is created, mediantie me, by my means, or by me, and so for that cause prefer their Priests before the blessed virgin Mary, because she conceived Christ but once, but their Priests can create him as often as they please. O dreadful blasphemies!

9. Convert the Sacrament of the Lords supper, which they call the Mass, into a true, proper, piacular, unbloody sacrifice for the sins of the living and the dead; for whom also it is celebrated for the love of gain.

10. Teach, that the said sacrifice merits not only freedom from sin, but also from other necessities; yea, deliverance from their fictitious Purgatory.

11. Hold that the Priest offers Christ to his eternal Father, and constitutes him a Mediator betwixt Christ and his Heavenly father, diametrically contrary to *Heb.* 3. 6. and 7. 24. and 9. 12. and 10. 12. So that our most wise and renowned Parliament, did justly endeavour by their late Act against the Papists, to overthrow and to subvert this their abominable Mass; So as that I also for my part was the more willing to treat of, and against the same, the more fully and largely, and that for this end chiefly, that we may the rather Unite both Conformists, and Nonconformists, against such horrid blasphemies and erratick opinions of the Papists, that they may be wholly abolished in this Kingdom, and extirpated both by Preaching and by Printing, our most illustrious and potent King, together with his glorious Parliament, favouring us, which God grant.

Now I return to my matter from which I digressed a little: In sum, whether we look upon principles, or doctrines deduced from them, such I mean, as are absolutely necessary to salvation, there is a most high consent, sweet harmony, and great agreement among us: if things be but candidly pondered. Further I'll not go at this time with this, so far as I do not intend to context a catalogue of all and singular doctrines; but only to give my reader a specimen, yet such a one as compriseth within its circuit the summ of our doctrines, which are necessary to salvation. This only I'll add: that therefore our Union and reconciliation is possible, because there is such a consent and conspirement among us in the fundamental points of our Religion: but I must with all my sails abroad lanch forth again, and navigate into another Sea of matter, as namely this, That

II. It is possible for us to be United, because God can do all things; for so our most endeared Saviour tells us, *all things are possible to God*, Matt. 19, 26. God can create out of nothing things which are, and did create *things not seen, things which are*, Heb. 11, 3. And if he did so, and can produce out of nothing, things which are now extinct, can he not restore such as are, to Churches which are, there being a sweet Union between them and their brethren, made. And cannot the same almighty God, of whom it is said, *that he shall enlarge Japhet, and he shall dwell in the tents of Shem*, Gen. 9, 27. that is, the time will come, when by the power of the Spirit, the posterity of Japhet shall be allured to the true worship of God, together with the posterity of Shem, and the Gentiles shall be co-operated with the Israelites, and so shall cohabit together in his Church, which is one, and which they did dwell in Tents; *It says, cannot he allure dissenting Protestants to Unite and to cohabit together in the Tents of Shem*, now also as they did heretofore? O yes, yes.

III. This Union is possible, because our most merciful King himself savoureth it, as it appeareth by the liberty which he graciously granted \* to dissenters, as the whole Britannick world well knoweth. I have read in a certain book published by a Gallick Preacher, who is my brother in law, these words, *would to God, that among them* (meaning the Lutherans and reformed Protestants) *one great Prince were excited, who would lay the Concord* (between the foreign Protestants namely) *to heart, and in whom might arise a desire to try and attempt such a necessary thing.* But I for my part, will not say, *would to God*, but blessed be God, who did excite such a great Prince, yea a King, who hath so lately had a heart for such a thing, as is here witnessed for, and whose desire it was, that those poor Ministers, that have been silent so long, should preach again as then they did, and who doubtless will promote such a thing, as he did last, wherein that he may prevail, I shall bow the knees of my heart, to the King of Kings, praying thus: O King omnipotent, and King of Kings, direct our gracious King, CHARLES, by thy great and mighty arm, *was this here desired union; move his Royal heart so, as that he may move it effectually: and moving it, may prevail.* Grant that all divisions by him and his Parliament may be utterly eradicated, and the same union may be firmly ratified. End. and it with the power and

virtue of thy holy spirit, O most mighty spirit! that that which is here intendid may proceed, and most happily be effected.

IV. This Union is possible, because the Parliament also as it is thought, will be willing of it, and can *ovv deo*, with God, and the King, do things wonderful and unexpected. It is storied of *Cyrus*, that great and renowned *Persian* Monarch, that these very words were engraven upon his Tomb, *I could do all things*: but false, because he could not deliver himself from *Tomiris*, that heroine Queen, much less overcome her, having vanquished him, for she slew him, and having slain him, said to him, wallowing in a vessel filled with blood, *Sanguinem sistsi, Sanguine te satia*, that is, thou hast thirsted after blood, now satiate thy self with blood: but a King and Parliament together may overcome the greatest difficulty, which is passingly stronger than that Queen, and by an Act of grace or some other way with all facility procure this here proposed Union.

V. That which hath been done heretofore in such a case, can be done now also, but other Protestants have been United among themselves, though they were not slightly but grievously divided in *Germany*, as I'll make it luculent by and by. When the *Lutherans* would not acknowledg some *Calvinists*, to be genuine confessors of the *Augustan* confession, and consequently were not to be tolerated in the *Empire*, they and the reformed Churches were reconciled for all, so as the subscriptions of the Reformed Protestants were received, as at the first in the Imperial Dyets, and they tolerated in the *Empire* to this day; as for example, in the Convention at *Sweinford*, Anno 1532. there was admitted the confession of the four Cities, as congruous to the *Augustan* confession; and then by the same Cities the *Augustan* also was approved: loe a mutual Concord! In the convention at *Wittenberg*, Anno 1536. the right hand of fraternity was mutually given by both parties, *Luther* being yet alive, and not contradicting it, and so by that means a sacred peace and concord was entred into by both parties. Let the treatise between the *Saxons* be also looked into, Anno 1636. made publick, and that Colloquy of Conference, held at *Worms*, near my native place, where *Earl* and *Berg* did appear, and made intercession for the afflicted *Gabick* reformed Churches, as consorts of the same faith, desiring their Protestant brethren to afford them some relief, either by their intercession made to the French King for them, or any other way, which also was then, and often at other times effectually done, and chiefly by that va-

liant

liant and successful Hero, *Casimir*, Prince Palatine, with whose coming they would quiet and still their Children in *France*. Anno 1561. *Frederick* the third Prince Elector Palatine, who was not only for his piety *eminentissimus*, (most eminent) but also to the reformed Religion *addictissimus* (mightily addicted) yet was received for a son of the *Augustane* confession in the convention of *Naumburg*, and his religion tolerated in the Empire; And in the Dyet, kept at *Augusta*, Anno 1566. the same Elector Palatine was not only admitted to his Electorate, and confirmed in his place and rights, but also did obtain a Directory to be observed among the Protestants, as before, and after the like hath been often done, and that notwithstanding the great opposition made against it by some *Lutherane* Divines, born to strife, which is a thing usually practised every where. The same if need did require, it could be proved and made good in and by the son of the said Elector Palatine, called *John Casimira*, that Heroick Prince, and his nephew *Frederick* the IV. Prince Elector Palatine, received in the *Augustane* convention Anno 1582. and that held at *Regensburg* Anno 1590. I cannot omit here what is recorded of the Landgrave of *Hussia*, a Prince worthy of all possible praise and commendation, how Anno 1529. he procured a meeting at *Marpurg* for *Luther* and *Zwinglins* there to meet with other Divines, where after many conferences had, there hath been a great consent acknowledged, and constituted by them, and between them; that one question of Christs bodys presence in the Sacrament of the Lords supper only remaining undecided: whereupon both parties parted upon this condition, that both should more moderately and brotherly afterwards behave themselves. Which reconciliation and Union lasted inviolated for some years. But to what end do I speak all this? but to shew, that this Union, which I plead for, is possible, because such a like Union hath been procured in and by the aforesaid conventions and Dyets in the Empire. From whence I conclude, that I cannot see why the like may not be done in our *Anglicane* convention, which we call a Parliament: forasmuch as the abovesaid parties were much farther asunder even in doctrines, and not in Ceremonies only. Confess I must that some do yet move and cause strife in the said Empire: but hereof hereafter. Now I adore the God of peace, bowing unto him the knee of my heart, and beseeching his great Majesty, that he will so incline our great Parliament of England to a blessed union, as that the like agreement and concord may be obtained and made here now, as was there made and constituted then, Amen, amen.

## C H A P. II.

*Representing the necessity of this Union.*

**M**Y last Voyage, which I made in the foregoing Chapter, was somewhat long, because I was necessitated to go from Port to Port, and from point to point, from one article of our faith, wherein both parties agree, to another, and from one possibility to another: but this my present Navigation will be quicker, because there will be no need of such failings and goings to and fro, as now there was. That which I have now to do, is to let men see the necessity of this Union:

\* and here almost innumerable  
 \* *The 2 incentive, from the necessity of this Union.* things offer themselves to our thoughts; but because such arguments as may be deduced and taken

from the matter and thing it self, which we have in hand, can be read in the premises, I leave them to every one that shall peruse this Treatise, to collect and ponder, and make use but of a few others, that are of another kind.

I *Argument.*

And I. the safety and conservation of the Protestants in England consists in Union, next to God; I speak after a humane manner, it is impossible for the Protestants to be preserved, and to subsist one age in Europe, if they be divided against such mighty and United powers, such plots, such policies, such arts, such moliminous and restless workings of the Roman consistory, and its Emissaries, the Jesuites, unless they will be so wise as to unite themselves in a brotherly, holy, and spiritual manner, and give over biring one another here, and elsewhere; otherwise the Roman Pontifex being followed and assisted by most mighty Kings and Princes, which are inebriated with the Wine of his spiritual fornications, will for our divisions triumph over us, and out of our ashes erect trophies. And O endeared brethren of the Lutheran persuasion! open your eyes, and consider of it, if these lines written in Latin also for your sakes partly, come to you, and be wise, and let not your animosity so far transport you, as to refuse to be most fully one, now again, as you were once with

with your reformed brethren, that you may be preserved together. And you my brethren in *England*; Unite your affections as nearly as you can possibly, by spiritual means and modes, against your cruel and common enemies, that you may not become their prey: There hath been fighting enough with unhappy weapons, enough advantage given to the common adversaries to our hurt and damage, enough indulging to our evil affections, let us all give our selves to Union, that we may all be preserved together, which God grant.

II. We have seen effects also of the horrid judgments of God: as namely, wars, plagues, *2 Argument.* fire, under which *England* hath groaned since our divisions; and is it not high time for us to awake out of our sleep, and to be United, that we may avert the tremendous wrath of God from our selves, from the whole Kingdom, from Christs Church, which he so dearly loveth? O let those tears, those querimonies move us, which concerning the sadness and bitterness of the times were lately heard daily: for this they say, How long will these judgments last? when will these calamities, sad and evil dayes end? are we not almost consumed by Gods anger? *Psal. 90. 7.* and how long shall these be a snare to us? *Exod. 30. 7.*

III. Let those many places, daughter Churches, and Chappels especially move *3 Argument.* us also, which either have no Pastors at all, or lie oppressed under bad ones, which by their lives do drive away the precious souls of many from the emendation of their lives, and force them to cry to God in those or the like words; *O most just God, give us good Pastors, even Pastors after thine own heart; according to thy promise, such as may feed us with sound doctrine, an holy life, and with prayers poured out without ceasing;* which I do not write to bespatter in any thing those godly and learned Ministers which conform, and live according to their pious teaching.

IV. But the necessity of precept extant, in *Phil. 2. 1, 2, 3.* should move us especially, *Be like minded, having the same love, being of one accord, and of one judgment:* O that you would hear that great Apostle, yea, the great God himself in this, who speaketh it by the mouth of his servant, not only to his beloved *Philippians*, but to all the faithful, and to all *England*; and to the whole Catholick Church.

## CHAP. III.

*Of the jucundity of this Union.*

**B**UT I desire to sail over to the pleasant Haven of jucundity, which this Union will bring us unto. You know what that sweet singer of Israel sings and saith, in the book of the Psalms, *Behold, how good, and pleasant it is for brethren to dwell together in unity*, Psal. 133. 1. Where note, that this Psalm is called a most excellent song of David, or as it is in the

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Hebrew, \* a Psalm of excellencies; whence it followeth, that these words are most excellent words, and the whole Psalm full of excellent

matter, of which more hereafter. For the present I apply these most excellent words thus: Hence we may gather, most endeared brethren, how jucund and pleasant our lives hereafter will be, our conditions be, if we shall so live together in Unity, for we shall even embrace one another, as if we were natural brethren, shall be able to have most amicable communications together, to observe dayes of humiliation together, to pour out most humble supplications together, in short, shall make all England glad, seeing our Concord, Unity, and amity, and shall be able sweetly to salute one another with these self-same words, *How good and pleasant it is for brethren to dwell together in unity!*

## CHAP. IV.

*Of the optability of this Union.*

**N**OW a few words of the optability of this Unicy. And I. It is optable, that we may thereby take away the reproach which the Papists cast upon us: for what do they say?



say? they cannot accord among themselves, so many heads, so many sentences, so many sects, and opinions: but as for us, we are at Unity, and we are that only one Catholick Church, which God hath in the World.

II. It is optable, that all maledicency, and evil speaking, wherewith one persecuteth another with all hatred, virulency, wrath, and exandescency may be put away by us, and from us, according to that most grave Apostolical admonition, *But now you also put off all these, anger, wrath, malice,* Col. 3. 8.

III. That that amity which formerly was between us, may (*postliminia*) after so long a time of our discord be redintegrated, and restored, and that old proverb verified, *the falling out of friends, is the renewing of love.*

IV. That that great scandal, which our dissention hath begotten, and which hath kept off so many Aliens from the common-wealth of *Israel*, and from our flocks, as being therewith offended, may be removed. Where give me leave to cite the words of a renowned author, Neither the Tyranny which they suffer, (meaning the reliques of Gods people, which are yet detained in *Spiritual Babylon*) nor the superstitions wherewith they are implicated and intangled, do so much retard them from coming over to us, as our divisions—and shall not all this move us to Union? for that is it, that the aspiement of my soul is for: that is the mark which in all this I aim at, look at, strike at, that those brethren which have lived hitherto in discord, in enmity, and in the fire of contention, may dwell together in Charity, in amity, in Unity by Gods benediction.

## CHAP. V.

### *Of the utility of this Union.*

**B**UT I cannot rest here, being even gravid and big with matter, tending to Union, and desiring to be delivered, as a Woman great with Child, and therefore I'll hasten to the utility of this Union, which to me is threefold.

I. This great but now much distracted Kingdom will prosper, if I am not much mistaken; for so saith that sweet singer of *Israel* further in the fore-quoted Psalm, having spoken of brethren

brethren dwelling together in Unity: *thou the Lord commands his blessing*, that is, as a famous Expositor expounds the place, all good things, so that, if I am not deceived, the seas will be filled with your *Anglicane ships*, your ships with your freights; your towns and cities with gains, and all places in the Kingdom with all manner of *good things*, by the blessing of the ever blessed God, where also the intendment of my soul is, by this to allure you to this here proposed Union.

II. Methinks I see thereupon an ingent and mighty propagation of regeneration following after such a sacred Union: For Presses will then (as it is like) be filled with good Books, your pulpits with good Preachers, your auditories with hearers, and all or many places in the land with Converts, because both parties will strive to out-preach one another, and to exceed each other in doing good to their hearers by their painful labours: and this minds me of a passage which fell from

your \* *Heylin* in *suo Mitr.* your \* *Heylins* pen, when he was minded to give his reasons of the wonderful propagation of the gospel in *Germany* and elsewhere; The assiduous and painful preaching of the word in Cities, Towns, and Countries, is one, saith he, the printing of pious Books another, right catechizing of youths a third: all which we may upon good ground expect here in *England* now also, if this Union take.

III. Let these divided Protestants in *England* be United, and with God they will be safe, and easily obtain what is necessary for the conservation of all; provided they remain United, Unitedly act, Unitedly pray, Unitedly procure their own good. What I say of them, I assert of all the Protestants in *Europe*, and would have done by all, for then, Oh then, if all were so United, how, O how, all the moliminous workings of our common enemies would be frustrated? and how great, how wondrous great would be their fear? if all would but act and do what lawfully they may, by fastings, by prayings, by tears, which are the weapons of the Church? and lastly, how the Church of those men, whose brains by strong delusions are so intoxicated, consciences by tenets held against the truth vulnerated, minds by horrid Idolatries contaminated, would then come down, and be defeated.

But I shall superadde four motives more. One from the harmonies of the heart of God. Secondly, another from Christs sweet Union with our humane nature.

For the first, It is an admirable thing, that the heart of God is as the father of harmonies, and doth within it self accord and Unite things the most opposite: for all the world is  
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in this sovereign being, Rom. 11. 36. Acts 17. 28. *In him are all things*, and are more beautiful than in themselves, yet there is no contrariety, water resisteth not fire, heat cold, drought moisture, because it is a sanctuary of peace, where all diversities conclude in Unjy. Greek histories make mention of certain Temples, as was that of *Adonis* wherein Lyons were tractable; that might come to pass from the industry of men, and not out of the vertue of the place, \*

as *Ælian* the Historian supposeth: \**Ælian de animal.* l. 12. but here we must say, the bosome of c. 25.

God is a true Temple of peace, which maketh Lyons familiar with lambs, and which Uniteth all to it self. But to witness unto us, besides the intention, which God hath to dispose us to sympathy and Union, hence it is, that not satisfied to have United all the parts of the world as those of an egg, he giveth even to creatures certain insensible bands, and dumb amities, which causeth them to seek out one another, and to sink themselves together by complacence; as we see to happen in the loadstone and iron, whether it be done by a substantial form, which is hidden from us, or whether it be by transpiration, and effluxion of their substances, as the Philosopher *Empedocles* thought. And should not this consideration also Unite dissenting parties?

Secondly, And did not the Son of God come down from Heaven to Unite our humane nature to his divine? and that even then, when he saw us all covered with crimes, posited in ordures, wholly drenched in unutterable miseries, which notwithstanding he laying aside those beautiful Angels, which did shine as aromatick lamps in his eternal Temple, he came upon earth to seek lost man, prodigal of his substance, a foe to his honour, injurious to his glory; and not content to reconcile him to his Father, he espoused him, and United his nature to himself, becoming man, with a band indissolvable, putting him into the possession of all his greatness, and surcharging himself with his miseries, to recommend unto us Union by this his Union.

Thirdly, We Protestants are more in number than the Papists, as *Everard* in his discourse of the Protestant Princes, p. 18. avers it, saying, *more than half Christendom has shaken off the Popes tyranny, and embraced the reformation*: Besides whom one Author more, viz. the author of the *friendly advice to the Roman Catholics*, p. 17. saith the same, and shall we make our selves fewer by our divisions? God forbid.

Fourthly, Union is a most desirable thing upon these following accounts. 1. Multitudes of pens have been from time

time to time employed about it, and for it to promote it, witness the famous *Irenicum* of the most learned Doctor *David Pareus*, besides the *Irenicons* of many others, as *Hotton* and *Durum*, who took indefatigable pains with the Divines of Germany and their Princes, and especially with the great *Gustavus* King of Sweden, who had effected it if he had lived.

And do not even now also our grave and great Divines urge it to their utmost, and by name Dr. *Stillingfleet* in a Sermon now extant in Print, and the learned Mr. *Baxter* in his late book made for Union? So pulpits in the Countrey ring with it, most being for Union.

Fifthly, And so desirable is Union as that the great King of France laboured for it, by offering to cut off the adoration of Images, Invocation of Saints, Purgatory, prayers for the dead, and that there shall be established communion in both kinds, and Service to be read in the vulgar tongue, and that for the real presence in the Sacrament, Divines on both sides shall accord therein; and that if the Pope oppose himself, he shall be removed, and a Patriarch established in France; all which in twenty four Articles was to be communicated to the Protestant Ministers of France, in a letter sent by *Lewis* King of France, by one *Bacharie* the Nephew of *Ganches* minister of *Charenton* in these words. *The bearer of this paper, having order to make some propositions on my part to the Ministers of the pretended reformed Religion, they may confide in whatsoever he shall say unto them, and persuade them that it is not my intent to do any thing against the Edicts and Declarations I have made at Aeth, June 1671. The Messengers Certificate was underwritten with the Marshal Turenne's own hand in the behalf of his Majesty, as all this is to be seen in the afore said Everards Book in folio p. 44. which shews Unions desirableness.*

But I must needs subjoyn the never to be forgotten Union moved by King *James* himself, of blessed memory, to be made up between all the reformed Churches in Christendom, extracted out of the life of *Philip Mornay*, written by *Sam. Clark* p. 72. thus reporting it, That King *James* sent to invite *Du Moulin* into England, to confer with him about a method of Uniting all the reformed Churches of Christendom; which voyage was that the King resolved to send letters to all Protestant Princes to invite them to Union, and desired the French Churches to form a Confession, gathered out of all those of other reformed Churches, in the which unnecessary points might be left out, as the means of begetting discord and dissensions.

## PARTITION VI.

*Containing Solutions of sundry Objections.*

## CHAP. I.

*Wherein two Objections are Answered.*

**B**UT now I must lanch forth into another sea, which I know will be very troublesome by reason of contrary winds, Objections I mean, which will be raised against me, and therefore I pray to my God, that he will be with me, and so with me, as that I may escape those storms and tempests, which I must expect, and at last may safely, and with a sedate, quiet and pacate mind arrive at my much longed for Haven, called Union.

The truth is, that if what hath been formerly spoken, were but weighed with a Christian mind, few would mistake it, much less oppose it: for who can, unless he do quite put off all love of peace, and extinguish all heat of heart, that in this mortal life he may, under a pretext of religion, exercise, bear, and shew forth immortal hatreds against those which neither intend nor endeavour to derogate from the liberty of others, nor tyrannically to domineer over others, nor cruelly to impose a yoke upon the consciences of others, which notwithstanding some there are (which is much to be admired, and deeply to be deplored) who are of such a mind; but that the poor Nonconformists are and will be heartily willing to hearken to such a morion, tending to Union, I doubt not, and I do verily believe also that many Conformists will be well pleased with such a morion, and that some few others though inclined to it, yet will hardly dare to disclose it, lest they should concitate and draw upon and against themselves the hatred of some: yea, I persuade

Perswade my self that whole congregations almost would be glad of such an Union : but because not a few will pertinaciously reject all my pacifick and peaceable counsels, therefore it will concern me now to occur and to answer their objections.

*Object. 1.* And First, They will object, That they cannot admit such a syncretism (for so they will call such an Union) because it will cause a meer confusion.

*Sol.* Whereunto I answer, First, That by this Union is not sought a mixture of sentences and opinions, but only a mutual bearing of one with another in adiaphorons, or things indifferent. Let Conformists retain their opinions, their privileges, their good benefices, their Ceremonies, and Churches: and let the Nonconformists keep theirs, unless they can both agree in and upon any other harmless way, and let them not be compelled to yield to any thing against their consciences.

Secondly, Do not other Protestants live peaceably together, and without a confusion in other places, notwithstanding their differing one from another in Ceremonies, and somewhere in some doctrines too? I'll instance in the *Lutherans* and reformed Protestants, living together in one County, the Palatinate, and in one City, even the chief City thereof, called *Heidelberg*, by the present Electors permission, enjoying both the liberty of their Religion, and that in publick Churches, yea, in one pulpit, \* preaching one after another.

\* As the renowned *Daniel Tossanus* my father in law, in his votive oration extant in Print asserts it.

Thirdly, Yea, do not Protestants by a toleration live so, and have their Churches all France and all Germany over, without a confusion?

*Object. 2.* But secondly, Some will plead an impossibility, or at least an improbability of such an Union.

*Sol.* To which objection I answer, First, That I have already demonstrated the possibility of it above.

Secondly, That it is probable and very probable, I shall demonstrate after this manner. We know how prone the Kings Majesty was for it, by his licences granted to dissenters.

Thirdly, If it should be granted that it is improbable, what then? did not the Jews improbably return into their own Countrey from their Captivity, by vertue of an Edict promulged and come from *Cyrus* King of *Persia*? and was not the most illustrious Prince Elector Palatine, *CHARLES LUDOVICK*, improbably restored to his Electorate, and Principallities also; and if so, may not therefore the Dissenting Ministers

Ministers be permitted to preach again, tho' they be not restored to their former places, by an Act of grace freeing them from the penal Acts formerly made against them; and so consequently may not all orthodox Protestants, by the same come to reinjoy their pristine and former liberty, to hear the Gospel preached without controul, in allowed places, as others do in *Germany*, in *France*, in *Poland*, in *Piedmont*, &c. as improbable as it may seem to be to some?

## CHAP. II.

*Comprizing this grand objection.*

I Am not ignorant what cavils and objections more will be made against me, and therefore I am now going to meet them, and by Gods help to encounter them.

*Objection 3.* And thirdly, Some will cry out and say, That a Kingdom divided cannot stand, Mark 3. 24. and that *England* therefore cannot stand if this Union be granted, because of differing opinions, whereby it will be divided.

*Answ.* To which objection I answer, First, the meaning of the cited place is mostly, that a Kingdom hostilely, polemically divided, cannot stand: For so saith Christ, *divided against itself*, but this Kingdom will not be *hostiliter* divided, if this Union be established, because it is all for peace, and not for war, and so will *eiς ἑαυτήν* take away all seeds of hostility that can be imaginable.

Secondly, I say, that other Kingdoms and Commonwealths stand, though therein a liberty of religion be granted, as for example, 1. *France* stands, though the Protestants in it called *Hugonots*, enjoy liberty. 2. *Germany* stands, though *Lutherans* and *Calvinists* by the *Augustane* confession be United, and so are suffered there to preach and to enjoy the liberty of their Consciences both.

Thirdly, The Palatinate particularly stands, though there the foresaid parties do both keep their distinct meetings.

Fourthly, *Holvetia* stands, though the reformed Protestants there use differing Rites and Ceremonies, as mine eyes have seen it, when I lived in their chief University, I mean that

of 84<sup>th</sup>: And cannot England stand too, if a Union should be made up between the dissenting brethren therein?

### CHAP. III.

*Comprehending four objections more.*

**B**UT I see more objections yet arising, like mists, yea, as thick and dark clouds against me (which yet I hope the truth, like the bright shining Sun, will dispel).

*Object. 4. And Fourthly, Some will mutter and cavil thus, Your union is for a subscription to Articles, but Articles of Faith commonly contain some Ambiguities; as for example, the thirty nine, which some Nonconformists will not like.*

I Answer, First, So other confessions have their ambiguities; as for example, The Apostolick confession of our faith in the Article of Christs descent into Hell. So the Augustane, which contains these ambiguous words of the sacred Eucharist, saying, *They teach, that in the Lords Supper the Body and Blood of Christ are truly present, and are distributed to the partakers thereof, which notwithstanding all the Orthodox Protestants embrace and subscribe that Confession to be tolerated in the Empire; some understanding the said words of the corporal presence, that Christs body is corporally present; others of a spiritual, that it is spiritually present, not fearing divisions.* Secondly, Such ambiguities and others like them, may be explained for the satisfaction of such as make scruples; as the same was done when some complained of the ambiguity contained in the said Augustane confession. For there were adorned at sundry times and places Apologies, Explanations, and declarations, and approved by the States of the Empire, that out of them the genuine sense might be gathered, if any should move any controversie about any Article: Yea, the same Augustane Confession it self, being renewed and mended, hath been presented to the *Cæsars* in the Imperial Dyets by both *Lutherans* and *Calvinists* unanimously; And by name, to the Emperor *Ferdinand* the first; and that as the true and genuine Augustane Confession; the first being left, which was offered to *Charles* the fifth, Emperor, Anno 1530. and did contain these words, *They teach of the Lords Supper, that therein are truly present under the form of bread and wine, the body and blood of Christ, and distributed to the receivers: and disprove others*



others which teach otherwise; which very same thing may be done in your *Anglican* Conventions also, if any ambiguities be contained in the *English* Confession, or cause any scruples for the conservation of peace and Unity.

*Object.* 5. But here some will interrogate, *Suppose this be done that you speak of for your Union; how long will it last?*

*Answer.* As if the same God, who can Unite us, could not also keep us in the same Union procured for us, as he hath kept others for a long time together: as for example, the *Germanick* and *Gallick* Churches, though they differ not a little in their Rites and Ceremonies, Keeping of dayes, and Church-government. For some of them observe \* holy dayes, besides the Lords day; † some none

at all besides it. Again, some have their Inspectors (whom others call Bishops) and Dioceses, as those in the Palatinate, and in the Countrey of *Hanaw*, \* others their Classes only. All which I am an eye-witness of, because I have lived among them. Confess I must, that some Evangelicks have soon broken the Union made up between them, and their brethren: I mean that which was

made at *Marburg*, between *Luther* and *Zwinglius*, Anno 1529. for what cause and upon what occasion I conceale willingly, because I am loth to reficcate the old wounds, which divisions have formerly made, which with their new ones I would have all buried in oblivion: But yet this I must aver too, that some have kept it firm on both sides, without any violation of it, and have embraced one another as brethren: (I can speak it by experience, and so can others:) where I cannot but mention that considerable aid, which the *Imperial* *Evangelicks* being *Lutherans* and *Reformed* ones have sent to the *French* Protestants (as it was agreed upon at *Worms*) by and under \* *Casimire* that famous Prince *Palatine*. I add, and that memorable and great affection which that great City called *Strasburg*, though a *Lutheran* City (which I know, because I have been in it) did bear and shew to *Calvin*, in that as it is \* reported, it did intend to send *Calvin* himself to the Council of *Trent* for the defence of the Gospel, and of the Protestant interest: and therefore what do we talk of the not last-

\* *Ecclesie veterum Boemicae & Moraviae.*

† *ut Ecclesie Gallicae & Ecclesie Argentoracensis, ac Genevensis, Calvin Epist. ad Hollerum, 1551.*

\* *ut Gallicae & multae aliae.*

\* *A defender of the reformed Religion.*

\* *By Gethofr. Hutton.*

ingness of such an Union? Let God alone for the duration of it, who can do whatsoever he will in Heaven above and in the Earth beneath.

*Object. 6.* There remaineth another objection more to be answered in the latter end of this Partition, *viz.* If this Union take, some will say, Then our hearers will leave us, and our Authorities, and so the order of the Church will be thereby troubled and taken away: To which Objection I answer thus.

First, That I see this done among the Conformists themselves, If any among them excel in Gifts, he attracts the hearers of his brethren, which come to him from all parts, leaving their own Ministers, who cannot help it.

Secondly, What is to be done then? let both Conformists and Nonconformists preach as they ought, that is, so powerfully, so learnedly, so purely, as in Gods holy Word they are admonished to do, and there will be no place left for this Querulous and Quarrellous Objection.

Thirdly, Not he that hath most hearers, but he who doth oscitantly, who frigidly and coldly, who erroneously doth predicate and teach the Word of God, and liveth scandalously, troubles and overthroweth the Churches order.

Fourthly, and lastly, As *Moses* said once, when tidings were brought him, that *Eldad* and *Medad* did prophesie in the Camp, and *Joshua* told him that he should forbid them, Would to God that all the Lords people were Prophets, or as it is

וְכָל יִשְׂרָאֵל  
אֶתְרוּחוֹ נְבִיאִים

in the *Hebraick* Text, who will give all this people to be Prophets? So do I answer, Those who will not have those which are Prophets, that

is, Orthodox, sound, and godly, and rightly ordained Ministers Preach, lest they should draw away their hearers, I would to God he would give us more such Prophets; so far am I from their fear, or if I may say so, envy.

*Object. 7.* But I must needs answer one objection more, But why do you being a stranger, put in your Sickle into a peregrine and strange harvest?

*Answer.* I Answer, 1. Did not a \* *Brittish* \* *Dureus*, as his Divine go into my countrey, which is German writings declare it. many, and there from one Princes Court to another, fully to Unite and to reconcile those yet dissenting Protestants, which are there? and why may not I do the like here? who can justly blame me for it?

2. The Catholick Church of God, whereof I am a Son, is Gods house, 1 Tim. 3. 15. Now if I should see my earthly fathers

thers house on fire, I would surely go to quench it : and shall I not go to quench that fire of contention and division, which hath set my Heavenly Fathers house on fire ? A man, and a son especially, is bound to do that whether he be a stranger where he liveth, or no stranger. But,

3. And lastly, I have been Naturalized also, and therefore may speak also ; And thus the truth, I hope, like the light of a clear shining candle, hath beaten back all that darkness (all the seven Objections I mean) which opposed it ; and what remaineth, but that I now shall and must ; (after these my sharp encounters, which are past, and wherein truth as they may see, hath gotten the upper hand for Union) obtest and beseech all my most endeared brethren, by the tender mercies of that only one most dear and Heavenly Father, by the gentleness of that our only one most gracious Redeemer, and Sospirator, and by the most sweet communion of that our only one most holy and blessed Consolator, that notwithstanding all the Objections by some made, they will hearken to pacifick counsel, and Unite in love ; will lay aside all prejudice and pride of heart, with all passion and animosity ; will maintain a most sweet and holy Communion with all the sons and Members of the holy Catholick Church abroad, and at home, as they hope to come home to that heavenly and holy Jerusalem, which is the Mother of us all, called the Church Triumphant : where no storms are known to be, no enemies, no divisions, and where no objections are made against brethren, because there are all friends, all like minded, all one.

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## PARTITION VII.

*Wherein the foresaid Union is finally pressed.*

## CHAP. I.

**I** Now desire to press this Union as much as I am able, saying to you that have read all these lines of this sacred Union, What say you? hath there not been paper-fighting enough between us? have we not given way enough to our inordinate passions? have not ill examples enough been given by us? have not advantages enough been afforded to our common and most vigilant enemies, which are most grievously imbruted against us? O Let those wholesome Counsels be taken by us, and better arms, prayers I mean and tears, which best become us, be used by us; let those things be done by us, which have been so earnestly and affectionately all along charged upon us, to the eveternal praise and glory of the great God, and to the joy of all his people. Some will fear, it may be, that they shall be losers by it, if this Union take place: but be not afraid, you shall lose nothing by it, only be quiet and do not trouble your selves needlessly. For this only is our intendment, that those brethren which have been so divided hitherto, will tolerate one another and bear one with another in things, wherein as yet they cannot agree, not condemning one another: but rather do with most ardent supplications commend one another to God, and by all manner of offices of love do oblige one another; and by good admonitions and Counsels in words and writings edifie one another, and chiefly that they renounce their revengeful and too ambitiously given affections; abstain from Magistral decisions, and by their sweet concord and Union invite all sorts of men to Concord and Union by Gods assistance and cooperation. And lastly, that declining all the impediments of Union; as  
namely,

namely, all envy, all animosity, all avarice, all wrath, all evil speaking; they maintain that sweet Communion, which becometh Saints. You know how I did persuade Christians above, to have a Communion with those very Churches which are not in *Europe*; and those beyond the seas, that are Protestants; and if with such, though so far from us, how much more should we nourish a Christian Communion with those which are near us? and also are much purer in life and doctrine than those remote ones, the *Muscovitish* especially, in which there are those which are addicted to\* Sodomitical filthiness; More especially I desire

to bespeak here, the Reverend spiritual Fathers that are both among *in* Psal. 84.

the Conformists and Nonconformists, and all my brethren in the Ministry, If you love Christ, love Union, and hate division, because Christ loved it so, as that when he was going out of this world to his father, he begged it so ardently, so affectionately, so heartily, of his father, as you may see in John 17. 20, 21. *Neither pray I for these alone, but for them also, which shall believe on me through their word, and that they all may be one, as thou father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.*

O let these words of the Word move you; But I would rather beseech you than command you, and therefore I will close up this Partition as I did the other with an obtestation directed to all, both Ministers and Christian hearers in *England*, as being all generally concerned in this thing, as thus;

I beseech you all by the Unity of God, by all those bowels of mercies which are in that only one Lord and Saviour Jesus Christ, by all the endearments that are or should be in us, by all the ties and obligations that lie upon us, that you will be all of one mind, will live in love, in peace, in amity, putting off all terrene affections, and inordinate passions, will be like the first Christians, *Of one heart, and one Soul*, Acts 4. 32. like two eyes in one body, both looking one way, like two hands doing one and the same thing, like two feet going to one and the same house; my meaning is, that you will joyntly, peaceably, Unitedly, live together, and serve God here on earth, that happily you may come together to that house of his, which is called *eternal in the Heavens*, 2 Cor. 9. 1. where only is immortality, immortal felicity, blessed Unity, unanimous society, among all the beatified Saints, which there live and will live, as brethren together, in Unity, singing with one heart, that sweet song of David, *Behold how good*

and pleasant it is for brethren to dwell together in unity; or as it is in the Hebrew \* *even together*, and that to all eternity, *Psal. 133. 1.* If any will be more fully satisfied, let him read with this, Liberty of Conscience in order to an Universal peace.

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## PARTITION VIII.

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### CHAP. I.

*Containing a conclusive Prayer to Jesus Christ for this Sacred Union.*

**A**Nd now I must make one Voyage more, by making a most humble Prayer to Jesus Christ; which Voyage being my last, that it may prove to all my labours exalted and undergone hitherto most auspicious, and to many a precious soul in *England* salutarious, is the most ardent desire and aspiement of my soul, whereunto I ascribe, that here I shall call upon the whole *Britanick* Church of Christ to joyn with me, with a humble and fervent affection; one mouth, one heart: *Sweet Jesus*, who when thou didst mansion here on earth, didst comprecate thy Celestial father most fervently, that we might be one, *unite us*: O Unite us all to thy sacred self, and establish among our selves also a firm Concord, peace and Union, that we may not be devoured, being divided, by ravening Wolves; but may safely live together in these Kingdoms here, and triumph together in the Heavens hereafter for ever: Eternal God, suffer and permit us in the mean time to deplore our miseries, and miserable dissensions, and being placate and propitious to us, admit our hearts to the throne of thy Grace, and let the desires and prayers thereof arrive at thy sacred ears, together with our sighs and groans not to be uttered. O most holy hospitor, thou art the Unic salvation, sole

sole hope, refuge, joy, solace of our souls, and we therefore humbly beg, that thou wilt prosper our supplications now coming up to thee, and wilt graciously gratify us in our votes, piously conceived; thou hast brought and planted thy people, which thou hast redeemed, *in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thine hands have established, Exo. 15. 17.* The fairest of Islands, even this *England*, thou hast desired, O God, to be a seat for thy holy self; grant that in it may be firmly radicated, flourish, and germinate thy people which is of thine own planting, a myrtean plant, growing in thine own myrtle, which is thy Church: But needing the Sun, needing shadow, needing watering, we humbly pray, that thou wilt water it every moment, according to thy word and promise, *Isa. 27. 3.* and wilt overshadow it also with the shadow of thy wings, and hear it with that burning hear which cometh from thy blessed and holy spirit from on high. We obsecrate and beseech thee yet farther, O divine Son, O purest light, by thy self, pour out upon us the light of faith, light of thy knowledg and Celestial wisdom; and O most holy Spirit, breath into us the grace of love, and inflame us with that heat and height of piety, which should be in us; grant that whilst we are growing here, in this worlds solitude, we may abide in thee, United alwayes and flourishing, and bringing forth still the most sweet fruits of true sanctity, to the glory and honour of thy great majesty. What though the plants, which thou hast planted in thy myrtle, which is thy Church, be low, be despised, be vilipended, and lightly esteemed in and by the world, and trampled upon, and what though she be black, thy Church, as she saith her self, *I am black, Cant. 15.* black to the world, obscure to the wicked, but amiable to thee, desirable to thee, pleasing to thee; my dear, I am black, burnt with the fervent heat of calamities, lying open to tempestuous winds; here the North wind, there the South wind, insulting over me, do beat me, and conglomerate gust, the East rageth, the West rageth, and unhappy I, because of divisions, because of afflictions, affecting solitude, and desiring to find rest therein; but finding none, *in the secret place of the most high, under the shadow of the almighty, which I solely love, and only desire to dwell under and hide my self, Psal. 91.* Thou Lord art my shadow, my refuge, my fortress, my latibulum and hiding place, and my defence. Do thou O Lord, who causest the myrtle to come up in the room of the Nettle, cause good members to succeed bad ones, eradica-  
ting the bad for an eternal sign, never to be taken  
away:

way. Let not the arid, dry and loose Sands of Hæretical opinions burn us, nor the great and heavy stones of Infidelity hinder the rootings of true and saving Faith: Let not the Thorns of false teachers suffocate thy tender Vines; we are the little Trees of thy planting, placed in thy Sacred Myrtle, which is thy Church, destinated to thy Sacred love: But, O celestial love! O infinite Charity! do thou nourish and preserve the marrow of thy Plants, that still they may grow in thy love, grow in their mutual love, enjoying a sweet Union and Communion among themselves, and a most sweet peace therewithal, even peace concatenated and conjoynd with verity, verity backt by purity: And for that end, direct the heart of our most Illustrious and mighty King, and the hearts of our most wise, most discreet, most worthy Senators when they are assembled in the High Court of Parliament, unto that Sacred Union and peace, which hath been even now so much pressed; and that long we may enjoy it, grant that long his Majesty specially may live to preserve it; and for that purpose let God arise, and let all his, and his Churches Enemies be scattered. Make his Royal heart *as heart after Gods heart, as David's was*, that in all his good undertakings he may please thee, aiming at thy glory, and thy Churches good, and that when he shall have superated the foeces of Humane life, he may, being lifted up into Heavens Kingdom, there Reign with thee, far scattering the bright shining Beams of his inenarrable and unparallelable Glory: And now we desire to go on a little further, to beg other necessities also for thy Church and chosen: O most mighty God, who canst do what thou wilt in Heaven above, and in the earth beneath, grant that our faith may not become destitute of its sweetest Grapes, and so become miserably barren in these Lands, but let it keep life and vigour among us: Suffer not this wicked world to take away the covering of true Sanctity from thine endeared ones, and their posterity; but rather let them bear their pleasant fruits of Righteousness, educated and sweetned by the suavity of true purity. Grant that thy tender Trees may not be too much shaken in and by the Shows of adversity, and the prodigious Tempests of this furious world; or lose their heat altogether. Pour out upon us the light of thy countenance, O immense light! Behold us, and regard our conditions, O spiritual eye, O life vital, O vigor of the living: And shed abroad in our gelid and frozen hearts the heats of special grace, lest, being destitute thereof, we perish and become matter and fuel for that tremendous and formidable fire. Yea, grant dear Lord, that as thy Myrtle (or Church) by reason of many perfections, afflictions,



afflictions, pressures, and Tribulations, is obscure here, so, when it shall be transplanted hence into Paradise, it may with Aureolae or Crowns of Victorious Myrtles and endless bliss be there illustrated gloriously: where thy Coelestial Plants are always green, and florid, as being located and placed not in an arid and dry place, but by the perennial and everflowing waters of life: And lastly grant, great God, that, as this same Myrtilete or Church of thine here lyeth, and hath lain immersed in the midst, as it were, of a Salt Sea of divisions, distractions, dissensions for a season in this present world; so it may immerse it self in a fountain of purest pleasures in the world to come, where no adversary is, no contrariety, no hatred, no fighting, but perpetual Trophies, and Union only, a perpetual Union, long longed for Union, a Beatifical Union of all the blessed ones, an Union with our Ancestors, who by a Christian fortitude and endeavourous boldness have carried away many glorious Victories, gotten over and against Gods enemies; and are now singing a joyful psalm and song of praise, an Union with the head it self of all blessed Souls, which is Christ himself, of whom, and by whom, cometh and floweth solid gladness, meer tranquillity, eviternal felicity, and by whom was, and is expiated vitiosity, recuperated Sanctity, removed misery and Calamity, rendred bearty: To whom be all honour, glory and exaltation to an endless duration. Amen. Amen.

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# THE FIRST TABLE

Containing a plain Discovery of the Popish Religion, whereby men may be deterred from it, seeing what an absurd cruel and Unscriptural Religion it is, without any large confutation of it, which is to be read at full in many other writers.

1. **T**Hough the Papists pretend that they maintain the same Canonical Scriptures with us Protestants, asserting them to be the word of God, yet do they differ from us thus, 1. Holding that their Traditions, &c. are to be received together with them \* with a like affection of Piety. \* *Concil. Trid.*

2. That the Apocryphal books are also of equal Authority with the Scriptures.

3. They prefer the Vulgar before the Hebrew and Greek Texts, and have ordered all Controversies to be disputed by and according to the said Vulgar.

4. That the Scripture is not to be read by the common people in their own Tongue, unless they be authorized by their Ordinary.

5. That the sense of the Scriptures, because they are dark, depends upon the Churches approbation.

6. That the Scriptures have 4 differing senses, viz. Litteral, Allegorical, Tropological, Anagogical.

7. That

7. That they are not of absolute necessity for the being of a Church, &c. For all which Tenents their own Authors may be seen.

2. About Predestination they hold,

1. Election mutable, because the Elect may totally fall from grace.

2. That sin foreseen was the cause of reprobation, and some say that good works foreseen were the cause of Election.

3. Of the Image of God they say that it consisteth in Charity, and that it is grace which makes us accepted, and is an habit infused, and that grace freely given is the gift of Miracles.

4. Of man in the State of innocency they say, that he did not stand in need of any special assistance, by which he might be excited to good works.

5. Of Original sin, that it is not in the understanding and will, but in the inferiour part of the soul only, which they call the flesh, and that concupiscence and ignorance are only infirmities and remainders of Original sin, and

looking upon a woman in her Nudity out of curiosity is but a Venial sin, if any.

6. That Infants dying in Original sin only, suffer only the pain of loss; And that the Virgin Mary was without Original sin.

7. That Original sin is taken away, and in the regenerate is not to be called a sin, and that some actual sins in their Nature are Venial and others Mortal.

8. About freewill, they hold that an unregenerate man has freedom of will in matters of Salvation, though not without the help of grace, so that he may hinder or further his conversion, and may by his Natural power Operate with grace.

9. About the Law, they divide it into 2 Tables too, but make but 3 Commandments in the first, and 7 in the second; and hold that the Images of Christ and Saints may be worshipped without Idolatry: and that Equivocation may be used in some cases, and an officious lie.

10. Concerning Christ, that he descended truly into Hell in his Soul, and delivered from thence the Fathers from their Limbus.

11. That justifying faith may be totally lost in the regenerate, and that we are not only justified but also saved by works, as the Efficient cause. And that there is a twofold justification, a first and a second: That the first is, when a mans sins are

are pardoned and inherent righteousness infused. And the second is, when a just man becomes more just, and this in doing good works. That an unregenerate man may by the works of Repentance merit the grace of justification *ex congruo*: And that they which are justified by the first justification do merit External life by their works *ex condigno*.

12. About penance, Fasting, Praying, and Almes-giving, they hold that penance is a Sacrament. That Auricular confession to a Priest is necessary to justification, and the cause of remission of sins. That the punishment of Purgatory may be redeemed by fasting, praying and Almes, all which they say are Meritorious. And they hold it to be a deadly sin to eat flesh on prohibited days.

13. They hold that there are seven Sacraments: Baptism, the Mass, Confirmation, Penance, Extreme-unction, Sacred-order, Matrimony. And that grace is contained and conferred by the Sacraments *ex opere operato*: and that the receivers thereof by their justifying vertue are saved. But much more of this is said in the Union it self.

14. Concerning the Saints in Heaven, let men know that after the Pope hath Canonized them, and their names are Registred in their Calenders, there are decreed for them public invocation, dedication of Altars and Temples, oblation of Sacrifices, Celebration of Festival days, setting up their Images, and reservation of their relicts. The honour given to God is called by them *Latria*, and that of the Saints *Doulia*, and that of the Virgin Mary *Hyperdoulia*. That the Saints in Heaven make Intercession for the living here upon earth.

15. About their Church they say, that it is and must be Monarchical, and that the Pope is the Supream head thereof, and not Antichrist, but that the great Antichrist shall be a particular man of the Tribe of Dan, who shall Reign in Jerusalem three years and an half, and shall be believed by the Jews to be the Messiah, &c. And they assert also that he is the Supream judge in controversies of faith and manners, and that his judgement is infallible, when with a general Council he makes decrees of faith or manners, and hath a Coercive power to make Laws to bind the Conscience; can depose Kings, having a Supream power over Temporal estates: That the true Catholick Church is always visible.

16. About Councils they hold, That the Pope is the Supream head, President and Judge of Councils, that Christians are bound to obey the Decrees of Councils, that general and particular Councils confirmed by the Pope cannot err. The  
the

the Pope is above Councils, not to be judged by any. That Precepts have their rewards and punishments, but Counsels have their rewards but no punishments; and hence are their works of Supererogation. That the Pope may dispense with Vows, and what not?

17. Of Purgatory they say, that it is one of those 4 rooms under ground: The lowermost is Hell, where the punishment of loss and sense is eternal. The next above that is Purgatory, where pain of loss and sense is Temporal. Above that is the receptacle of infants, where only is the pain of loss eternal. The uppermost is that of the Fathers, where was only Temporal pain of loss, and that now it is empty since Christ's descent thither. That in Purgatory are those souls, which are departed with Venial sin, or whose sins are pardoned, but not the punishment. That the suffrages of the living are beneficial to the dead, viz. Masses, Prayers, and satisfactory works, as Alms, Pilgrimages, Fasts, and Indulgences.

18. The degrees of Ecclesiastical persons are these, the Pope, the Cardinals, Arch-bishops, Patriarchs, Bishops, Deans, Deacons, Arch-Deacons, Prebends, Treasurers; and the more particular Orders are seven, Door-keepers, Readers, Exorcists, Acolytes, Subdeacons, &c.

19. Their Festivals are almost innumerable, to every one of which are appropriated Divine services or Offices.

There are above an 100 things more, which erroneously they hold, but these may here suffice, because brevity is aimed at, and the things here named are taken out of the books of their own Writers and Champions, viz. Bellarmin which this Author has read throughout and extracted; and Eckius, Pighius, The Catechisme of the Council of Trent, Tho. Aquinas, Thorndelick, Sherlock, Cyprianus Anglicus, Georgius Bull, Gregorius de Valentia, Baronius, Bonaventura, Petrus Lombardus, Canus, Canisius, Cassander, Alphonsus de Castro, Cocceus, Genibrard, Gerson, Gretzerus, Suarez, Turianus, Vasquez, Hugo de S. Victore, besides which are made use of by the Authour, The Jesuits Morals, and Alexander Rosse, Taylor, Hicking, Wettenhallerus, Patrick, Scrivener, Sam. Parker.

## THE SECOND TABLE

Wherein is contained the Greek Religion.

**I**N the *East* the Greek Religion prevaieth in many places, chiefly in these Countrys of *Europe*, viz. *Greece, Macedon, Epirus, Bulgaria, Thrace, Servia, Roscia, Moldavia, Walachia, Bosnia, Podolia, and Muscovia.* In the Islands also of the *Aegean sea* and in *Dalmatia, Natolia, Circassia, Mengrelia* and *Russia.* These *Grecians* are for *St. James* in chap. 2. they are much for School-Divinity, and especially for *Tho. Aquinas*: And hold that the Holy Ghost proceeds from the Father but not from the Son; deny the Popish Purgatory; have their Patriarchs, and deny the Popes supremacy, and are against his Image-worship. Priests among them may marry but once. They use Unleavened-bread in the Lords Supper, and administer in both kinds. They have 4 Lents in a year, abstain from bloud and things strangled, observe the Jewish Sabbath with the Lords day, use neither Confirmation, nor Extreme-unction. Preaching is little used among them, of which great neglect they had need to be admonish'd. When the Sacrament is carried through the Temple, they falling on their knees kiss the earth. They have their Patriarch who resides in *Constantinople* and is Elected by the Metropolitans and Arch-bishops, and is confirm'd by the Great *Turk's* Basia, and has no more authority with the Great *Turk* than any Christian Ambassador: Under him are 74. Metropolitans, under whom are Archbishops, and Bishops. 40 or 50 make a Church in *Greece.* The *Greeks* at *Constantinople* are distributed into certain Churches. where they meet on the Lord's day, and holy days, and their greatest Congregations scarce exceed 300 persons. Their women are shut up in their Churches without Larises, not to be seen by men.

They; have no Musick in their Churches, as the Papists have. Their Monks are of *St. Basil's* Order, and they have their Ormimonthrites for their Superiors, and are not idle, but work. They Celebrate their Liturgy in their old Greek Tongue. On Festival days they use the Liturgy of *Basil*, on other days that of *S. Chrysostome*; and they have no other Translation of the Bible but that of the 70 For the confirmation whereof the Council of *Florence*, *Boterus*, *Chytrenus*, *Brerewood*, *Jeremiah Patriarch of Constantinople* in *Resp. ad German. Possevin* may be inspected. I add, that the *Armenians* are of the Greek Religion. He that will be more fully satisfied, may read *Paul Richard* of the Greek Church.

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# THIRD TABLE

**C**ontains the *Muscovians*: Who were Converted by the *Grecians*, and are with them of the same faith and Communion, as *Alexander Rossaus* asserts it, saying, that they differ from the Greeks in receiving Children of seven years to the Sacrament, and in mingling the Bread and Wine in the Chalice with warm-water, and distributing it together in a spoon. They permit neither Priest nor Deacon to Officiate, except they be married. The Arch-bishop of *Muscovia* was wont to be confirmed by the Patriarch of *Constantinople*; but is now by the Great Duke. Their Inspectors have as large a jurisdiction as any in *Christendom*, saith *Rossaus*, and the said *Muscovites* do so highly esteem the Holy Scriptures and 4 general Councils, as that they do not touch them without bowing. Besides their Patriarch and two Metropolitans, they have four Arch-bishops and six Bishops, besides Ministers. Their Bishops preach but twice a year, on the 1. of *September*, which is their New-years day, and on *St. John Baptist's* day in the Cathedral-Church, exhorting to love and to Loyalty to their Prince. Their Ministers live on the Peoples Benevolence, not on Tithes, and whatsoever benefit they make of their places, they must pay the tenth thereof



of to the Bishop. For the Confirmation of which relations, are to be seen *Fletcher's History of Muscovia*, *Possessin de Rebus Muscov.* *Sigismund. de Muscovia*, *Guaguin de script. Musc.* I add, That they have their Mattins every morning, call on Christ for a blessing, say the Lord's Prayer and cry 12. times, Lord, have mercy upon us, Then praised be the Trinity. The Deacons and the people answer Amen. Then are read the *Psalms* for the day and the Ten Commandments and *Athanasius's Creed* which also contains the Apostles Creed, which shews that they hold with us in the Fundamentals of Christianity contained therein, as they accord with us in the things wherein we differ from the Papists, as it was declared in the aforesaid passages. Their Evening service is performed as that in the morning. The people during these services stand together in the body of the Church: for they have no pews to sit in. They have and use the same two Sacraments of Baptism with us. And to begin with Baptism. Eight days after the child is born, he is brought to the Church Porch, where the Priest receives the child and tells the witnesses their duty, namely, To teach him how to know God and Christ, &c. And after some prayer plungeth the Child 3 times over head and ears in a Tub of warm water, holding it necessary that every part of the Child be dipped. They use the same words with us, In the name of the Father, Son and Holy Ghost, not by the Holy Ghost as some Hereticks do. The *Russians* differing, a little from them use to rebaptize their proselytes, and communicate but once a year, and admit but three at a time, asking them, if they be clean from sin? The Communicants stand, whilst the Priest prays, with their arms folded one within another as the Priest delivers to them a spoon full of bread and wine tempered together, saying, Eat this, Drink this. Then delivereth bread by it self and wine mingled with water, to represent the water and blood that issued out of Christ's side. They also with the *Grecians* hold that the Holy Ghost proceeds not from the Son, but from the Father only. They hold all to be damned that die without Baptism. They allow their Priests to marry. And as for their marriages they are solemnized after this manner. The same words that are used by us are used by them, saith *Rossius*, and with a Ring they marry, and by a delivery of the Brides hand into the Bridegroom's by the Priest. The Matrimonial knot being tied, the Bride cometh to the Bridegroom and falleth down at his feet, knocking her head upon his shoe, in sign of her subjection, and he casteth the lap of his upper garment over her in token of cherishing and protection. Then the

Bride's friends bow low to the Bridegroom, and his friends likewise to her's in sign of affinity and love, and withal the Bridegroom's Father offers to the Priest a loaf of bread, who delivers it to the Bride's Father with attestation before God, that he deliver the Dowry wholly at the appointed day, and keep love, with one another. Hereupon they break the loaf of bread and eat it. This done the married couple walk hand in hand to the Church-porch, where the Bridegroom drinks to the Bride, and she pledges him. Then he goes to his Father's house, and she to her's, where either entertain their Friends apart. Intoken of plenty, Corn is flung out of the windows upon the heads of the Bride and Bridegroom at the entrance in of the house. In the evening the Bride is brought to the Bridegroom's Father's house, where she lodges that night in silence and obscurity. She must not be seen by the Bridegroom till the next day. For three days she must do little or nothing. Then they depart to their own house and feast their friends.

A few words of their Funerals and I have done with the *Russians*. They that die in the winter, because the ground cannot be digged, have their bodys piled together in a place, which they call God's house, till the spring, what time the bodies and the earth being dissolved and sofined every one takes his dead friend and buries him in the same apparel he was wont to wear when he lived. For the confirmation of all which relations see *Fletcher*, *Boterus* and *les Eſtates du monde*.

# THE FOURTH TABLE

Containing the *Abassin* Christians and their Religion.

**T**Hese be they that inhabit the Midland *Ethiopia* under *Presbyter John*, of whom the Author of the *Abassin* Empire writes thus, p. 39.

We have heard of the Christianity of this King *Presbyter John* and his subjects, whose Religion is as followeth. They have a Patriarch whom they call *Abuma*, whose garment is white, and who, when he rides abroad on his Mule, is attended on with a great train, and is confirmed, consecrated and invested by the Patriarch of *Alexandria*. Whereunto I add, what one writes of the Patriarch, whom he knew, when he travell'd in that Country, that he was excellently skill'd in divine and humane learning. So the Describer of the *River Nilus* and the *Abassin* Empire, p. 54. which shews that Latine Treatises of Union may do good to the very *Abassines*, being brought by Stationers or Merchants to them from the two great Marts or Fairs at *Frankford* (lying near my Country the *Palatinate*) into all Countrys, where commonly some, being of the Clergy or Gentry, understand Latin, which caused me to write in Latine as well as English, there being Catalogues drawn up every *Frankford* Fair of all new Latine books, written in *Europe*. But to the matter chiefly aimed at. The *Ethiopian* Religion consists in Circumcising of Males and Females in imitation of Christ (as is most likely, saith a renowned Author) who also was circumcised. They also use to baptize themselves every year in Lakes and Rivers, saith *Rossens*, in memory and imitation of Christ: They abstain from meats, which *Moses's*

\* which say that they had the Christian Religion ever since the *Ethiopian* converted by Philip.

Law accounts unclean. They keep the Sabbath and the Lord's day together. They administer the Lord's Supper in both kinds, and therefore are no Papists. The day on which they receive the Sacrament, they spit not till Sun-set. Their Ministers live by their labour. They deny Confirmation and Extream Unction, which Papists obtrude: after forty dayes the Males are Baptized, the Females after eighty, except in case of necessity. They hold that their Children, dying without Baptism, shall be saved by the faith of their Parents. They Confess after every sin committed, and receive the Eucharist most devoutly, so strict they are. The *Thursday* before *Easter* they administer the Lord's Supper in Unleavened bread, but ordinarily in Leavened bread. Their King conferreth all Ecclesiastical promotions, except the Patriarch-ship. And lastly, so precise are they in their Christian Religion, as that many dye Martyrs for it. In the Province of *Cobas*, which is partly peopled with barbarous Pagans, whereof none may marry, unless he hath killed twelve Christians, as *Speed* reports, p. 30. which makes me to end this Table thus. And should not we be willing to have some Communion, as far as lawfully we may, for reclaiming them from their errors, by praying for them, and by Printing in the Latine Tongue, that the same may be translated for them by their own learned men, or others, being brought to them from the Fair of *Frankford*, unto which some of our *London* Stationers use to go, to my knowledge? But more of all this may be seen in the *Athiopian Liturgie*, in *Bibliotheca Patrum*, to. 6. *Alvares*, the King of *Portugal's* Chaplain, who lived in *Athiopia* six years, and wrote the *Athiopian History*. *Zaga Zabo* sent into *Portugal* by King *David* the *Abassin*, who set out the Confession of the *Athiopian* Faith translated by *Damianus à Goes*: and especially *Wansleys* present state of *Egypt*. *Brerewood's* Inquiries, *Wansleys* History of the Church of *Alexandria*, *Johannes Ludolphus de Ethiopis*.

FINIS.

# The Authors Cited in this Sacred Union.

## A.

**A**ugustinus.  
 Athanasius.  
 Alvarez.  
 Author de Abass. Imp.  
 T. Aquinas.  
 Academia Wittembergenfis.  
 Alphonsus de Castro.  
 Dr. Altingius.  
 Augustanus conventus.

## B.

Beza.  
 Bonaventura.  
 Bellarminus.  
 Basilus.  
 Breerwood's Inquiries.  
 Bibliotheca Patrum.  
 Boterus.  
 Baronius.  
 Du Pleffis, alias Mornay.  
 Georg. Bull.

## C.

Chrysostomus.  
 Concil. Florent.  
 Concil. Trident. Catechis.  
 Car. Ludov. El. Pal.  
 Car. 5. Imper.  
 Casimirus Princeps Palat.  
 Canus.  
 Monsieur Claude.  
 Canisius.  
 Coccens.

Cassand. r.  
 Chitreus.  
 Clark.  
 Capito.  
 Cyrillus.  
 Culman.  
 Colvius.  
 Cyprianus Anglicus.  
 Chalons Crede, inspicatur.

## D.

Damianus.  
 Daniel Toffanus.  
 Duverius.  
 Discip. de Tempor. Iran.

## E.

Eckius.  
 Everhardus.  
 Eliz. Reg. Stat. az. 13us 13.  
 Eusebius.  
 Edmond waterhouse.  
 The Author of the Emperor  
 Betray'd.

## F.

Ferdinandus 2. Imp.  
 Freder. 3. Elector Pal.  
 Farellus.  
 Fabricius.  
 Dr. Freghius.  
 Dr. Fuchsius.  
 Fletcher.  
 Fortescutus.  
 F 4

G. Gregor.

## G.

*Gregor. de Valentia.*  
*Gerfon.*  
*Grezerus.*  
*Genebrard.*  
*Gustavus Suecia Rex.*  
*Gretsius.*  
*Græcorum Religio.*

## H.

*Hieronymus.*  
*Hofius.*  
*Heylin.*  
*Hottomannus.*  
*Hickering.*  
*Hugo de Viſtore.*  
*Godof. Hotton.*  
*Hemingius.*  
*Hippocrates.*  
*Hieron. Prag.*

## I.

*Jeremias Patriarcha Conſtant.*  
*Junius.*  
*Jefuitarum Moralia.*  
*Joh. Jac. Boys.*  
*The Intereſt of England.*

## K.

*Keyſenbergius.*

## L.

*Lutherus.*  
*Coram Lond. Præſ. duo Sermones.*  
*Landgravius Haſſia.*  
*Joh. Ludolphus de Ethiopia.*  
*Monſieur le Langley.*  
*Ludovici Regis Gallia unio propoſita.*

Three Letters of three Foreign Divines cited for Union, and alſo made uſe of by Dr. Stillingfleet.  
*Liberty of Conſcience in order to an univerſal Peace.*

## M.

*Mſcovitarum Religio.*  
*Marpurgenſe Colloquium.*  
*Monſieur le Moine.*

## N.

*Author de Rivo Nili.*  
*Norinburgenſis Conventus.*

## O.

*Oecolampadius.*  
*Oratio Votiva Dan. Toſſani.*  
*Origenes.*

## P.

*Doſtoris Parei Irenico.*  
*Pighius.*  
*Poſſevinus.*  
*Pontificiorum Religio ex ipſorum libris collecta.*  
*Samuel Parker.*

## R.

*Alexander Roſſeus.*  
*Regenſpurgenſis Conventus.*  
*Paul Richard of the Greek Church.*  
*Paget's Chriſtianographie, vide ante.*

S. Doſtor

S.

Doctor Scultetus.  
*Sand's Speculum Europ. inspic-*  
*atur.*  
*Sherlock.*  
*Septuaginta.*  
*Speed.*  
*Doctor Stillingfleet.*  
*Sabellicus.*  
*Scrivener.*

T.

*Turrianus.*  
*Tremellius.*  
*Turaine.*  
*Thorndelick.*  
*Taylor.*

V.

*Vasquez.*  
 Two little unions which con-  
 ceal their Authors.

W.

*Wormatiensis Conventus.*  
*Wittenbachius.*  
*Waldenses.*  
*Wicklef.*  
*Wettenhallerus.*  
*Wansley's present state of E-*  
*gypt.*  
*Wansley's History of the Church*  
*of Alexandria.*

Z.

*Zwinglius.*  
*Zabo Zaga.*

Whereunto are added these two things,

1. That a noted Person which was an Ambassador in Den-  
 mark, told this Author in London lately, that a great and learn-  
 ed man among the *Abassines* coming into *Europe*, and seeing our  
 Printed Books of the Protestant Religion, and the order and  
 lives of our Christians, was exceedingly affected with them,  
 and so went home much taken with our Protestant Religion:  
 which may put us in hope that by Books they may be won.

2. That a great man among the *Grecians* coming acquainted  
 with the Learned *Dr. Spanhemius*, and seeing our Printing and  
 Books, carried a Press with him, and would have set it up in  
*Greece* if the *Jesuites* had not hindred it.

FINIS.

I  
E



UNIO SACRA,  
VEL  
TRACTATUS  
DE  
UNIONE  
INTER  
Protestantes Dissidentes

Et omnes alios in orbe Christianos, Romani Pontificis jugum & Religionem averfantes, & fundamentalem Evangelii veritatem (in hoc Libello comprehensam) amplexantes, procurandâ stabiliendâque Latinè conscriptus.

---

*A Christophoro à Jelingen alias  
Jelinger, M. A.*

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LONDINI Typis impress. 1681.

J

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7:46772

Nobilissimis Viris

JOHANNI, Comiti de Radnor, &c.

Regiæ Majestatis penitioris Concilii  
Præsidi dignissimo,

ET

ANTONIO, Comiti de Scaftburg,

Baroni de Winburg, &c.

Dominis suis honoratissimis, clarissimisque  
Gratia sit, & pax à Domino nostro Jesu Christo,  
Rege Regum, & Servatore mundi  
Gratiosissimo.

Nobilissimi Comites,

**M**agna, & sublimia Nomina vestra, virésque  
vestra magna, quibus polletis, & defensare  
me potestis, laborésque meos in hoc Regno  
promovere, me impulerunt ad dicendum  
Excellentiis Vestris hunc Tractatum, cujus argumentum  
sic exhibeo.

Progreditur in lucem hanc Anglicanam hicce libellus,  
idque in nudâ simplicitate, quâ primò in chartas fuit con-  
jectus, rejecto nimirum & remoto omni verborum fucato  
ornatu, atque Scholasticarum subtilitatum, & distinctio-  
num Tricis, quæ tamen videntur penè ea sola esse, qui-  
bus

bus quorundam scripta hoc scripturientissimo juxta ac fastuosissimo saeculo sese publice probant. Materia autem ejus gravis est, & tempus opportunum. Mihi porro abunde fiet satis, si animus meus in pacifica consilia pronus, Vobis, Viri Prudentissimi Nobilissimique, aliisque Viris Moderatis Pausissequere arrideat, & scopus quoque approbetur, quippe qui in id potissimum totus intenditur, non ut in partium sententia, veritate, vel etiam libertatis dispendia commisceantur: neque ut alii alios suâ, & suorum authoritate premant, vel etiam imposito jugo opprimant, sed tantum in agnitâ & probatâ utrinque veritate fundamentali persistentes sese mutuo in ceteris tolerant, & quidem ad utriusque partis jam necessariam conservationem. Si verò ab unâ, vel alterâ parte aliqui adversus me meâque hac Irenica insurgant, viderint illi utrum bonâ conscientia Ecclesiam Christi dilaceratam, ac perperis, & non necessariis litibus ac diffidiis perditum iri possint, aut velint. Et vos quaeso, Magni Eminentiissimique, Comites, & Irenarcha, contra virulentos eorum dentes morsusque me protegitte, & magnis ausibus meis annuentes pacem iis à me quesitam lubentes promovete, ut pacifice omnes magni hujus Regni incolae vivere queant Una. Quod faxit Deus pacis.

Sic submisit orans, colophonem dedicatorio huic Epistolio imponit Humillimus Nobilitatum Vestrarum servulus,

Christophorus Jelinger.

# UNIO SACRA.

## Proœmium.

**D**E Hac unionē, *ὅτι Θεῶν*, verba facturus operæ præ-  
tium esse duxi rem aliquantò altius repetere, ut sic  
per quædam præliminaria necessaria, ceu per gradus  
quosdam, ad scopum mihi ultimò destinatum tan-  
dem, & certius, pertingere queam. Hic autem Li-  
bellus octo partitionibus absolvetur.

Primò de Ecclesiâ universali, de ejus Naturâ, de communio-  
nis, & unionis cum eâ necessitate, modo, partibusque disseram,  
sed in genere tantùm, & obiter; ut eo modo manu quasi ducam,  
& inducam dissidentes partes ad, imò in hanc ipsam unionem  
concordiâmq̃ue.

2. In specie de moderno Ecclesiæ universalis visibili statu,  
& partibus cùm in Europâ, tùm in aliis locis, quatenus nobis no-  
tæ sunt, & ad nostram rem faciunt, agam.

3. Ad Ecclesias Europæas, & imprimis Protestantium trans-  
marinorum descendam, & quo loco quævis earum habenda sit;  
ostendam.

4. Ab iis ad Protestantes Anglicanos, nunc divisos, me ipsam  
convertam, & de modo quo uniri possunt pro viribus, & opta-  
biliter solùm verba faciam.

5. Incentiva, non pauca, nec levia ad unionem hanc obti-  
nendam, pro re natâ, superaddam.

6. Objectionibus nonnullis, quas quidam, qui hos conatus  
meos forsitán improbaturi sunt, probabiliter objectabunt, bre-  
viter occurrâ.

7. Finaliter prædictam unionem, (quantùm possum)  
mentibus lectorum meorum imprimere contendam.

8. Totum de Unionē hac Tractatum, precibus ad Deum su-  
sis, ad umbilicum deducam.

P A R-

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 PARTITIO I.

*De Ecclesie universalis natura, deque communio-  
nis cum eâ necessitate, modo, parti-  
busque in Genere.*

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## CAP. I.

*Quid per Ecclesiam universalem, sive Catholicam intelli-  
gatur; & quid credatur, cum in symbolo Apostolico  
una sancta Ecclesia creditur.*

**D**E Ecclesiâ universali primo loco mihi agendum arbi-  
tratus sum, ut eâ methodo non solum tutior, faciliorq;  
ad metam, nobis propositam in libri hujus limine, per-  
veniendi muniatur via, sternaturque; verum etiam prava illa  
imminuatur (utinam & intercludatur) quâ ad Schismata, &  
inde ad aliorum damnationes nimis temerè forsan hætenus ali-  
cubi cursum est. Nam, ut de hoc posteriori id obiter mone-  
am, illæ particulares Ecclesiæ, vel saltem ii in illis, qui æquo  
proniores in divisiones, & damnationes, & persecutiones inventi  
sunt, vel eâ potissimum causâ illuc iniqui rigoris prolapsi mihi  
videntur, quod non satis clarè viderint, nec distinctè satis intel-  
lexerint, vel non satis seriò animadverterint, quid sit illa Uni-  
versalis Ecclesia, cujus se membra esse profitentur, quàm latè  
pateat, quàm necessaria sit ejus cognitio, Unio, atque commu-  
nio; vel si maximè iis hæc omnia comperta antehac fuerint,  
servore tamen præpostero, & partium studio, (ut fieri apud ho-  
mines consuevit) abrepti, ac abducti, haud eorum meminisse  
postea in disputationibus, & sermonibus utrinq; habitis, depre-  
henduntur.

Ecclesia universalis variis, juxta scripturam, à probatis Theo-  
logis capitur modis. Signat primò, & propriissime collectionem

nem totalem, & universalem omnium, & singulorum eorum, qui secundum Dei beneplacitum è statu peccati, in statum gratiæ, & ad Gloriam æternam spiritu, & verbo Dei vel olim vocati sunt, vel jam vocantur, vel in posterum vocabuntur, atque certo per Christum servabuntur. Hæc Ecclesia

est illud \* Genus Electum, regale sacerdotium, \* 1 Pet. 2. 9. gens sancta, populus, quem sibi Deus ut proprium vendicat, ut virtutes ejus deprædicet, qui eos vocavit è tenebris in admirabilem lucem suam.

\* Hæc est, quæ civitas Dei viventis, mons Sion, \* Heb. 12. 22. Hierosolyma cælestis, Ecclesia Primogenitorum, qui conscripti sunt in cælis, significanter nuncupatur. Hæc generalissimè, & propriissimè accepta, Regnum Dei, Corpus Christi, & sponsa Christi reverè est, & vocitatur. Hæc, ut maximè una sit (\* Unica columba mea est perfecta

& sola matri suæ. \* Fiet unus grex, & unus \* Cant. 6. 9. Pastor. Et \* Christus dicitur moriturus, ut dis- \* Joh. 10. 16. persos Dei filio in unum congregaret) ejus tamen \* Joh. 11. 51. in universum duæ constituuntur partes; altera comprehensorum, qui in cælis triumphant, altera viatorum, qui in terris adversus peccatum, Satanam, mundumq; bella gerunt.

Posterior hæc pars, quæ militantium est, venit secundo loco universalis Ecclesiæ nomine; quia per orbem universum sparsa, eas cunctas, & singulas complectitur oves Christi, quæ in cunctis, & singulis gregibus inveniuntur, Deo sibi que notæ, & quæ re ipsâ ad Christi Corpus, & Regnum Christi spectant, pertinent; quæ Isthæc Ecclesia Universalis Invisibilis nobis meritò vocari consuevit, eò quòd, in quantum Ecclesia Dei est, fide potius credatur, quàm oculis dignoscatur. Hæc Ecclesia ut ut sit adhuc in mundo, non tamen est de mundo, nec ita venit hoc regnum, ut observari possit, illud enim intus habent fideles. Imò est eorum cœtus, qui dum adhuc Luc. 17. 20. vivunt, secundum divitias gloriæ Dei fortiter Eph. 3. 16, 17. corroborati sunt per spiritum Dei in interiori homine, adeò ut Christus habitet in cordibus eorum per fidem, quorum respectu Paulus asserit, fundamentum Dei firmum permanere, & hoc sigillum habere, Deus novit, qui sui sunt.

Verùm enimverò cum in viâ, & in certamine suspirer, & medio mundo, & ex mundo colligatur, ita ut sit (si ita loqui liceat) adhuc in fieri, fit ut complures in eam irrumpant hypocritæ, quàm ingrediantur conversi; unde surgit innumera multitudo externa, & promiscua, quæ utrisque bonis & malis constat, cui quidem (eorum tamen, & tantum respectu, & causâ, qui reverè ad Christi Corpus mysticum pertinent) titulus quoque Ecclesiæ Catholicæ Visibilis non denegatur. Ejus

facies, & conditio in scripturâ nobis depingitur ea quæ similis sit *veti, ubi sunt boni, & mali pisces*; arcæ, *Math. 13. 47.* in quâ est granum, & similiter palea: Agro, *26.* ubi crescit unâ cum frumento bono etiam Zizania, &c. De eâ graviter pronunciavit Christus, *Math. 20. 16.* *Multi vocati sunt, pauci electi.* Hisce fere modis accipitur nomen Ecclesiæ universalis, hisce in suâ illâ summitate ipsa distinguitur respectibus.

Et hinc videre est quantum unitatem & amare, & servare sectariq; debeamus omnes, cum Ecclesia hæc Catholica, cujus nos filios profiteamur omnes, sit una tantum, ut supra ostensum fuit; & præterea quid petamus, cum oramus, ut Dei regnum adveniat, & quid unusquisque fidelium credat, cum dicit, *credo unam sanctam Catholicam Ecclesiam.* Nimirum 1. Deum habuisse, habere, & habiturum esse semper cœtum fidelium in mundo, qui etsi differunt in *Ceremoniis*, unum tamen sunt in fide unâ, & qui universi, & singuli simul collecti componunt atque efficiunt *Christi Corpus, Regnum Dei, sponsam Christi*, i. e. Ecclesiam ejus Catholicam. 2. Credit insuper nunquam abolitum iri in totum istam Ecclesiam universalem prædestinatorum, imò nec in universum cessaturam esse Ecclesiam illam visibilem ter in loco positam. 3. Credit deniq; se ad eam, seu vivum ejus membrum, pertinere, & id ut corde credit, ita ore proficitur ad salutem.

Prætermittis præterea multis aliis hac vice, quæ meditanda, dicendâq; sese ex his offerunt, hoc tantum vide amplius, qualiter nos non doceamur in specie credere (multò minùs exclusivè ad alias) aliquam particularem, vel singularem Ecclesiam, ut est Græca, Lutherana, Reformata, Episcopalis, Presbyteriana, Congregationalis, vel alio tali nomine vocitata, sed in Genere credimus Ecclesiam universalem, ubi ubi sit, quibuscunq; tandem partibus constet. Unde tria Confectaria sequuntur. 1. Nullam Ecclesiarum particularium, multò minùs singularium esse, quæ complectatur omnes, & singulos fideles Dei Electos, adeò ut extra eam non sit salus, ut Pontificii id asserunt de suâ Ecclesiâ Romanâ. 2. Posse manere totam, & integram in mundo Ecclesiam Universalem, destructis successivè unis atque alteris, imò bene multis harum particularium Ecclesiarum, ut id accidit Asiaticis. 3. Immane quantum erretur, atq; peccetur ab iis, qui uni Particularium Ecclesiarum gregi eo prorsus animo adhærent, ut omnes, vel plerâq; cæteras à salutiferâ communione excludant (quod Lutherani quidam faciunt, & omnes passim Romanistæ) Hæc in antecessum, & in futurum usum breviter notata adprime ad rem nostram facere ipso facto constabit.



## CAP. II.

*De Unione Ecclesiæ universalis in se, deq; cum ipsâ communionis absolutâ ad salutem Neceffitate.*

**Q**uod in homine est anima, in subjecto forma, in corpore vita, in ædificio partium ligatura, id ferme in Ecclesiâ Deâ universali, Unio in se, & communio omnium & singulorum membrorum cum capite suo, & inter se. Tolle ab hominē animam, à subjecto formam, à corpore vitam, & ædificio partium ligaturam; cadavera, confusiones, ruinæ erunt: tolle ab Ecclesiâ universali unionem, & communionem, pro Hierosolymâ Dei habebis Babel, pro Bethel Bethaven, pro vitâ mortem, pro salute damnationem. Quàm necessaria sit unitas, & unio Ecclesiæ in se, & communio cum eâ omnium & singulorum servandorum tibi acturum constabit meditati seriò; Qui (loquor hâc in specie de hominibus, & angelis) omnia, & singula ex uno veniant, ad unum redeant, in uno universi, & singuli omnia habeant, in uno duntaxat Deo, ceu in summo bono acquiescant! Qui extra eum nihil sit, præter iram, maledictionem, mortem, & perditionem deniq; certam & horrendam! Quàm ergo summè necessarium sit, quàm expetendum, quàm salutare ipsi Deo uniri ad vitam, ad gloriam æternam! At verò nemo unquam post peccatum extra Christum Mediatorem ad eum rediit, nemo nisi Christo ducente, religante, atq; veniente ei conjungetur, docente ipso, *Ego sum via, veritas & vita, nemo venit ad Patrem nisi per me*, & Petro clamante, *Non est aliud sub cælo nomen, per quod salvamur, præterquam nomen Jesu*; & Paulo, *Nemo aliud fundamentum ponere potest, quàm quod positum est, quod est Christus*; & Johanne, *Hoc est Testimonium de Dei filio, qui habet Filium habet & vitam, qui non habet, nec vitam habet*; & toto Apostolorum cœtu per os Petri, *Ad quem ibimus? verba vitæ æternæ habes?* Is denique solus est, de quo cœlestis vox audita fuit, *Tu es filius ille meus, dilectus ille, in quo acquiesco*. Quin ille ipse Dei Filius, cum Patre, & Spiritu sancto conjunctissimus & (si ita loqui liceat) unissimus Essentiâ, quippe qui ejusdem sit substantiæ, Divinitatis, æternitatisque, ad nostrâ cum

Joh. 14. 6.

Act. 4. 12.

1 Cor. 3. 11.

1 Joh. 5. 11, 12.

Joh. 6. 68.

Deo unionem procurandam, merendam, efficiendam, atq; in omnes æternitates servandam, nostram hominis naturam sibi unice, id est, in personæ suæ unitatem assumere, & voluit ex misericordiâ, & debuit ex Dei *eu-foxiæ*, ac justitiâ, ac reipsâ quoq; completis temporibus, sibi *univit*. Nec solum sibi conjunxit eam, verum quotquot per ipsum ad Deum redeunt, & servantur, sibi vinculo Spiritus in unum (non in plura) corpus, quod est Ecclesia universalis, potenter rejunxit, & rejunctos servat. Ex quibus unionum miris, & omnino divinis modis, & vinculis longè supra captum nostrum arctissimis talia necesse possunt argumenta: Quàm necessarius est ad beatitudinem hominis, ejusdem hominis ad Deum reditus, cum eo, & cum summo bono indivisus nexus atq; æternus, quàm necessaria ad eam rem fuit secundæ in Divinitate personæ mysteriosissima incarnatio, &c. tam necessaria est unio Ecclesiæ cum capite suo, & communio nostram, quotquot beari debemus, & volumus cum illâ Catholicâ Ecclesiâ. Deus est unus, & in se longè conjunctissimus. *unus est inter Deum, & homines Mediator Christus*, & is quoque unitis duabus naturis in unâ personâ conjunctissimus: Una deniq; est Ecclesia (unum Christi corpus) eâque conjunctissima: Tibi verò nec Dei unitas summa, nec naturarum in Christo unio, nec etiam ipsa Ecclesiæ Catholicæ cum capite, & in se conjunctio quicquid proderit, nisi tu ipse uniaris cum Ecclesiâ, & in Ecclesiâ cum Christo, & per Christum cum Deo ipso, summo bono. Hinc perspicis causas, cur Scriptura sacra nobis tam augustè deprædicet, atq; etiam commendet, mandetq; tam sedulo, tam frequenter necessitatem istius Sacro-sanctæ unionis, & communionis Ad Ephesios; *Studete*

Ephes. 4. 3, 4, 5, 6. *servare unitatem spiritûs per vinculum pacis: unum est corpus, unus spiritus, sicut & vocati*

*estis in unam spem vocationis vestræ, unus dominus, una fides, unum baptisma, unus Deus & Pater omnium, qui est super omnes, & per omnes, & in omnibus.* Notate quæso, quot unitates hic commemorantur, videlicet octo, ut nos extimulet magnus ille gentium doctor ad unionem illam sanctam, de quâ mihi hic sermo est: Et in personâ Philippensium universos, & singulos fideles quibusvis temporibus, & locis, adeoq; totam Catholicam Ecclesi-

am compellat, & compellendo hortatur, si qua Phil. 2. 1, 2. *μακίμωσι* in Christo, si quod solatium charitatis, si qua communio Spiritûs, si quæ viscera. & miserationes, explete meum gaudium, & eodem sitis affectu, eandem habeatis charitatem, unanimes, & sententiis uni sitis. Quid vividius? Quid tenerius? Quid fortius unquam dici, imò excogitari potuit istis exhortationibus? Quas tamen susque deq; haberi à plerisque Christianis, & imprimis à contentiosis

Theologis

Theologis clamat experientia; lagent pia fidelium pectora. Quid deniq; enixè magis, quid ardentius unquam Servator noster à Deo patre precibus suis contendit, quàm ut unum simus? Vide *caput Johannis 17.* fere totum, & apud te expende eo temporis momento, has preces suas ab ipso pro nobis in mundo *uniendis*, quo se in sacrificium pro nobis sacrificaret, & esset jamjam in hostiam bonæ flagrantiz sese oblaturus: quod utiq; nobis documento magno esse debet, ad eos solos sacrificii sui fructus redituros, qui unitati student, & in *unione* permanent. Audi quoq; Scripturam contra scissuras, & particularitates, & discordias, ac dissidia clamantem, eaque prohibentem, atque damnantem. Summus ille Propheta, & doctor noster ore proprio pronunciavit, *Regnum diffidens adversus se stare non posse*; & Paulus ad Romanos, *Precor vos, fratres, ut observetis dissidiorum authores contra eam doctrinam, quam vos didicistis, & declinetis ab illis*; & alibi, nimirum ad Corinthios, *Precor vos, fratres, per nomen Domini nostri Jesu Christi, ut idem loquamini omnes, & non sit inter vos dissidia, sed sitis compacti eadem mente, eademque sententiâ. Proclaratum enim mihi est, quòd sint inter vos lites. Hoc autem dico singulos vestrum dicere, ego quidem sum Pauli, ego autem Apollionis, ego vero Cephe, ego vero Christi. Num divisus est Christus? Num Paulus pro vobis crucifixus, aut in Pauli nomen baptizati fuistis? Hæc quidem ad Ecclesiam particularem, & potissimum de divisionibus circa Doctrinam dicta, vel scripta sunt: Verùm quis negabit ea totius Ecclesiæ adificationi dicata? cui prohibentur emanino dissidia unitati contraria, & Deo pacis displicentia.*

Matth. 12.25.

Rom. 16.17.

1 Cor. 1.10,

11, 12, 13.

Huc venit considerandum, decantatissimum illud juxta ac verissimum, & antiquissimum axioma, *extra Ecclesiam non est salus*. Quod ad rem apprimè facit bene intellectum, & non (ut à quibusdam fieri solet) alio detorsum. Sic bene autem intelligetur, si dicatur extra Ecclesiam non esse salutem, idem valere, quàm extra Unionem communionemq; Ecclesiæ universalis, extra Dei gratiam, quæ in eâ solâ datur, & administratur, extra Christum universale Ecclesiæ caput, extra fidem Ecclesiæ universalis, extra Ecclesiæ fundamentalem doctrinam, non dari salutem, certò manere damnationem. Dum ingemino vocem Universalis, sive Catholicæ Ecclesiæ, id volo extra communionem particularis Ecclesiæ, qualis qualis, quanta quanta sit, dari posse; id veto, ne Ecclesia particularis aliqua, eos spiritus sumat, & eò superbiæ prorumpat, ut sibi soli salutem communem rapiat, alias particulares Ecclesias à se locis temporibusque divisis, & communionem externâ aliquibus ceremoniis diversas, iniquè contemnendo, atq; etiam temerè, & præcipitanter condemnando,

persequendôque, seseq̃ solam Ecclesiam Catholicâ, & veram superbe jactando. Et quid hoc esset, si non esset omnia confundere? cœlum terrâ miscere? in primis verò universali Ecclesiæ suâ privilegia eripere, & verbo dicam, tyrannidem in atlas exercere? Hæc, quæ à me memorantur de necessitate absolutâ unionis, & communionis cum Ecclesiâ Catholicâ, vulgaria forsân tibi videbuntur, & culvis obvia. Cui bono ergo, dices, hic nobis tam accuratè, & diligenter repetuntur, tantâq; voci contentione ingeminantur? At utinam verò tam altè animis Christianorum nostri sæculi inhærent, tam sedulò ad praxin revocarentur, quàm vulgò nota præsumuntur! Verùm facillè probatum darem, quod & in limine obiter dixi, ex non intellectis illis, vel saltem ex non observatis nata jam, & adhuc nasci infinita dissidiorum semina. Et bone Deus, si pro merito ista penderentur, quanta, quæso, necessitas sanctissimæ istius unionis patefceret inde! Quantus perciperetur fructus, eâ custoditâ! Quàm amanda, quàm sequenda, quàm servanda agnosceretur! Quotuscuisq; Christianorum his exulceratis temporibus id digne apud se reputat? Quis non in contraria fertur, atq; impingit miser? etiam quandoq; ut sibi videtur Dei Zelo accensus? Hoc, hoc me provocat, ad provocandum omnes, qui legunt ista, ad unionem hanc à me tractatam amandam, procurandamque.

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### C A P. III.

*Quomodo unicuiq; Ecclesiæ particulari, vel etiam specialis, nec non singulis fidelibus colenda atque servanda sit Unio, & communio cum Ecclesiâ universali.*

**N**ecessarium evicimus incorporari, ac uniri intime, divissimèque cum Ecclesiâ Catholicâ, quotquot ad æternam felicitatem tendere animus, & pervenire desiderium est, extra quam non reperitur salus. Sed exploratum satis, superque etiam esse debet, eam universalem Ecclesiam constare Ecclesiâ triumphante in cœlis, & militante in Terris; hanc verò iterum innumeris particularibus gregibus hinc, inde per mundum, per tempora, per regiones sparsis. Imò scripturæ consonæ dogma est, (si stricte, & simul quoq; verè loqui adlubescat)

lubefcat) componi eam omnibus quidem, & solis singulisque Dei electis, atque credentibus per cœtus speciales (partem, quæ in mundo est, intelligo) dispersis, qui universi, & singuli spiritu Dei in unum duntaxat Christi corpus mirandis modis, planèque divinis coeunt. Hinc se nobis offert disquirendum, & disentiendum, quâ ratione unaquæque particularium Ecclesiarum in, & cum universali communionem habere, colere, atque servare debeat, & possit; Idemidem, qui singuli etiam Christiani, suo quisque loco, & modo idem præstare valeant, ut in eâ communionem salutem assequantur. Initium faciam, sive potius exemplum capiam à singulis fidelibus, qui in ovilibus specialibus exant, quibus, seu multitudines suis *unitatibus*, omnes congregationes constare palam est. Unicuique fidelium, cuiuscunque sit ordinis, & statûs, etiam atque etiam meditando sæpè, & ruminanda, quæ à nobis dicta sunt, de Catholica Ecclesiâ, de necessitate ejus communionis, de distinctione, &c. nempe ut distinctè intelligat, quibus rationibus, & energiis habeatur. & alatur ista Unio, & communio primò cum toto corpore universalis Ecclesiæ; dein cum Ecclesiæ Catholicæ illâ porrius, & gloriosissimâ parte, quæ est comprehensorum & triumphantium in Coelis; deinceps cum alterâ, quæ militantium est, & viatorum in Terrâ: nec non cum partibus ejus.

Communio jam, quam ego fidelis habere debeo cum universali Ecclesiâ generalissima, maximèque interna, & omnino spiritualis est; habeo namque eam, (& sic tu, benignissime Lector, habere eam debes) cum universo Electorum cœtu longè numerosissimo, in cœlis, & in terrâ simul apprehenso, atque comprehenso, & hoc quidem modo. Dum oro ut Dei Regnum adveniat, dum profiteor me credere unam Sanctam Ecclesiam Catholicam, ego fidei meæ luminibus conveor, & cordis mei purissimis, ardentissimisque motibus amplector totum Christi corpus Mysticum cum capite suo conjunctum: Id agnosco pro universali Ecclesiâ, id intimè amo, id reverenter suspicio, ei me incorporatum ut vivum ejus per fidem membrum non exprimendis gaudiis tacitus mihi congratulor; summis denique, curis id operam do, ut dignus per Dei gratiam efficiar, qui in beatissimâ illâ conjunctione in æternum permaneam; & hinc totus commoveor ad tantâ dignationem attonitus, totusque erumpo in læticias, & orationes, in preces, & gratiarum actiones, cantillans cum magno illo vate, *O, quam beata illa gens, cuius Jehovah Deus est, & populus, quem elegit sibi in hereditatem*, Psal. 33. 12. & *Recordare mei, Jehova, pro benevolentia tuâ, quâ prosequeris populum tuum, Visita me salute tuâ, ut fruatur bonis Electorum tuorum, ut lætetur letitia gentis tue, ut me laudibus effrem cum possessione tuâ*, Psal. 106. 4. Sic sic habetur, sic servatur, sic colitur, sic

sentitur generalissima, interna ac spiritualis communio cum universo Ecclesiæ corpore. Nos enim hic compendiosissimo sermone, & in specimen tantùm ea adumbramus, quæ fusissimè depingi possunt. Et hic obiter cogitet Lector, qualiter ea, quæ hic dixi, accendere debeant omnes, qui amant hanc Ecclesiam universalem ad unitatem inter se colendam, sive sint Conformistæ, sive Nonconformistæ per magnum hoc Angliæ Regnum dispersi, & ante hac longe alii ab aliis diffusi. Sed hæc de re copiosius in suo loco agendum mihi erit imposterum.

## C A P. IV.

*De modo communionis cum illâ parte Ecclesiæ Universalis, qua Beatitudinem assequuta est.*

**A**T hic non subsisto, verùm reflexis, atque elevatis in Cælum iisdem fidei oculis cœtum illum gloriosissimum non tam æternitatis candidatum, quàm jam ipsissimâ, foelicissimâque æternitate donatum, juxta Dei verbum revelatum, contemplari annitor, quocum & mihi homuncioni unio, communicio, atque aliqua societas ex Dei gratiâ infinitâ intercedit. 1. Hanc beatarum animarum apud Christum collectionem longè perfectissimam, ac foelicissimam credo, de eâ gaudeo, & eam deprædico. 2. Pro consummatâ ipsarum salute, quantas spiritus meus regeneratus concipere potest, gratias ago summo Deo, & communi salvatori nostro, qui est Alpha. & Omega, caput, & consummatio fidei. 3. Preces quoque meas non erubescio in nomine Christi pro me ipso offerre Deo, enixè eum rogans, ut meum quoque spiritum spiritibus illis sanctis, post abitum, & obitum meum addere in cœlis velit, & hic sapissimè uti soleo illis Ecclesiæ verbis, *Veni Domine Jesu, veni citò*, Apoc. 22. 20. & illâ petitione suavissimâ Orationis Dominicæ, *Adveniat (mihi) Regnum tuum*, Regnum videlicet Gloriæ. 4. Deinde erectis animi mei viribus cunctis eò tendo, & alis fidei, & spei expansis, eò hinc avolo, & ibi esse, & perpetuò manere expecto, expectoque clamitans, *Quis mihi dubit columbe alas? Sicut anima mea Deum fortem, & viventem; Quando erit, ut appaream in conspectu Dei mei? Desiderio tendo ad dimissionem, ut sim cum Christo, est enim illud valde multo melius.*

5. Ad

Psal. 55 7.

& 42 2

Phil. 1. 23.

5. Ad postremum in viâ, in certamine, in imperfectione dum adhuc hæreo, conor cœlestem vitam inchoare; *civitas nostra, vel conversatio nostra in cœlis est*, ait Apostolus, & sic mea ibi est per gratiam Dei, desideriiis, nimirum, precibus, meditationibus, lectionibus, & per pœnitentiam purgationibus incipio fieri municeps cœlorum, & concivis sanctorum. Vides jam, quâ ratione ego colo, & tu, & ille, hi, & illi Greges sancti communionem colere queant (& procudubio colant) dum adhuc in valle lachrymarum vitam suam degunt, cum beatificatis spiritibus in Ecclesiâ Triumphante. Quæ res cum ita habeat, Quântum, O Quântum amare debemus, desiderarêque unionem, communionemque inter nos colendam in hoc Regno terrestri, cum talis unio nihil aliud futura sit, quàm Emblemata, & repræsentatio illius unionis, & communionis, quæ sanctis, qui degunt in terris, intercedit cum sanctis, qui regnant cum Christo in Regno cœlesti! Addo, sunt, qui præter ea, quæ modò dixi de unionem, & Communionem Ecclesiæ militantis cum Ecclesiâ Triumphante, alia unionis cum Cœlitibus ligamenta, alios communionis modos excogitarunt: Puta preces à nobis ipsis fundendas, ab ipsis verò exaudiendas; Item vota nuncupanda, templa dicanda, autoritates, & officia in mundi regna, in hominum ordines, in morbos, &c. tribuenda: cum verò nobis ex Dei sacrosancto verbo planè, & plenè persuasum sit, cultum religiosum, ad quem hæc spectant, propriè unâ cum suis gradibus, & partibus, uni soli Deo reddi oportere, non dubitamus pronunciare ea omnia præter, & contra Scripturam adinventâ, illicita, & superstitiosa esse, & potius Beatorum dehonestamenta, quàm honorifica officia; & obnixè rogamus omnes fratres nostros in Christo, ut ea propter prædictam à me unionem sedulò mecum promovere velint, ut conjunctis precibus hæc dehonestamenta, & has superstitiones procul à nobis, à nostris, à toto regno amovere queamus. Et hoc obiter tantum addo quoque.

## C A P. V.

*De modo communionis servanda cum illâ Catholica Ecclesia parte, quæ militantium est in terris.*

**A**ccedentibus nobis jam ad Communionem cum militante Ecclesiâ, ejusque partibus (quam paucissimis & generalissimis solum verbis docebimus) in mentem veniat, diffusa esse per totam terrarum orbem in oriente, in meridie, occidente, & septentrione, varia & semè infinita Christianorum ovilia nota, & ignota nobis, Ceremoniis quidem aliquibus, & gubernandi modis diversâ, in quibus tamen multæ piæ Christi oves dubio procul delitescunt, quæ Christi corpori insitæ ad ejus Regnum pertinent. Has autem oviculas Christo charas contemptim habere, & prorsus negligere, multò magis damnare, vel persequi gravissimum foret adversus charitatem peccatum, & contra Christum ipsum caput earum crimen longè atrocissimum. Quid hic agendum? utique tolerandæ sunt, quæ tenellæ sunt, & quibus conscientiæ tenellæ sunt, ut non possint salvis conscientiis uti quibusdam ceremoniis; & præterea ea unionis spiritalis ligamentâ erunt nestenda, & ea Charitatis officia exercenda, quæ possibilia sunt; exempli gratiâ, omnes, & singulos horum gregum, universos quoque, & singulos in illis gregibus fideles, quantumvis majori ex parte ignotos, animi visceribus intimis, spiritu nimirum, & charitate potissimum, ceu animæ brachiis amplectendos unicuique Christiano judico, precibus ex animo fufis Deo continuò commendandos autumo, paratum denique decet esse unumquemque fidelium, imò paratissimum, ubi se oblatura esset occasio, omnibus officiis Christianis eos adjuvare. Verùm enim verò, si subsistas intra hæc generalissima oprata, cogitationes, preces, & officia, nihil proficies, nihil efficies; satis namque constat haud fieri posse, ut communionem externam, id est, externis symbolis notabilem, vel conspicuam habeamus, colamus, atque servemus cum unoquoque cœtu visibili Christianorum, multò minus cum singulis in eo ovibus, & tamen perspectum est ex Scripturâ, & ratione, necessarium esse fidelibus, ut professione apertâ, & externâ  
 Matth. 5. agnoscantur, & ut lux eorum luceat coram hominibus, & sic in externâ communionem sint, & permanent.



neant. Perpetuò enim hinc inde eos cursitare, incertos, cui se gregi sint sociaturi, & hoc modo extra partes semper manere, salvificæ communioni perniciosissimum, & maxime adversum esse arbitror, quod tamen complures facere video, & lugeb. Evanescent certè in suis cogitationibus instabiles illæ animæ, & dum ubique esse volunt, nullibi sunt; vocare solemus tales *Neutrales*. Itaque in communione externâ, & visibili alicujus Ecclesiæ particularis cum oporteat esse, & permanere, duo hæc observent fideles. 1. Habeant particularem cœtum, vel in quo nati sint, si impurus, & Tyrannicus non deprehendatur, vesp ad quem legitime, & prævio examine iusto adsciti, ductique fuerint, in cuius communione externâ persistent, quæ fidei publicâ confessione, i. e. auditione verbi purè prædicati, sacramentorum usu recto, & sanctâ constet vitâ; qui cœtus ex Dei verbo, & juxta conscientiæ bene informatæ testimonium ipsis habeatur, judiceturque, si non omnibus omninò partibus, numerisque absolutissimus, purissimusque, saltem in quo Doctrina Catholica, & fundamentalis de omnibus religionis Christianæ capitibus incorrupta manserit. In eo jam cœtu universa, & singula officia, & charitatis officia, quorum superius etiam (cum de tolerantia verba faceremus) mentionimus, piè & sedulò exercent. 2. Caveant ea-propter ne in totum alia quavis rectè sentientium, & consentientium in fundamentalibus doctrinis agmina vel contemptui habeant, vel damnent persequanturque, sibi suisque gregibus solis titulos & privilegia Ecclesiæ arroganter tribuendo, & eos, qui suis ritibus uti solerint, superciliosè ab omnibus emolumentis, quibus gaudent ipsi, arcedo. Et hic quoque cogitent lectores hujus Libelli, quam oportune, ac justè supra-dictam unionem inter Conformistas, & Nonconformistas urgeam, ut utrique tali unione inter eos procuratâ, omnia illa pietatis & charitatis officia, quorum modò mentionem feci, alii cum aliis, & pro aliis præstent, exercentque: exempli causâ, orent unâ, plorent unâ, jejunent unâ, sublevent bonis suis indigos fratres unâ, & non mordeant amplius aliâ alios ut antehac, nè alii cum Gal. 5. 15. aliis consumantur ab aliis. Hæc insuper, & breviter, & obiter præmittere iis volui, quæ fusiùs deinceps mihi De unionem dicenda erunt, ut per singula Tractatûs hujus membra scintillas quasdam unionales (ut ita loquar) ex ardenti corde meo profluentes, cordibus Lectorum meorum injiciam, & post me relinquam.

## PARTITIO II.

*In quâ agitur de Moderno Ecclesie universalis statu, deque ejus partibus, cùm in Europâ, tum in aliis locis, quatenus nota sunt, atque ad rem nostram faciunt.*

## CAP. I.

*De statu Ecclesie universalis, hodierna, visibilis in genere, & in specie de ejus partibus, qua extra Europam nostram existunt.*

**Q**Uæ primâ parte nobis tacta in specimen potius sunt, quàm in justum Tractatum digesta; in hâc secundâ, quam aggredimur de modernâ Ecclesiâ universali, visibili, ejusque partibus in Europâ, sive alibi nostro tempore existentibus, ex parte, & aliquo-usque agendum mihi erit. Faciem autem illius totam & uno intuitu vix, & ne vix quidem contemplari licet, membris ejus per diversissima, & longissimè diffusa imperia dispersis, ita ut nonnulla cognitionem nostram fugiant. Dividi eam in duas generales partes, antiqua est partitio ex statu olim sitûque Imperii Romani nata; quarum prior Latina, & Occidentalis vocitata, ut plurimum finibus Europæ continetur, Latino Sermone usa; posterior Græca, de orientalis Imperii parte nominata fuit, quod Græcæ Linguae usus in eâ potissimum obtinuit, & in Orientalibus nostro respectu oris, & locis olim floruit, jam ibi anhelat, & delitescit. Universos, & singulos Christianorum coetus, qui extant, haud comprehendi hâc distributione perspectum mihi quidem est, ordinis gratiâ tamen nobis hic retineatur, si modò sub Græcorum ambitu, & nomine alii greges, qui extra Europam nostram sunt, simul quoque intelligantur comprehensi. Sic ergo  
divisis,

divisis, distractisque Christianis ovilibus, his præsertim ultimis temporibus alia aliis. ut nobis propiora, ita quoque notiora sunt. Et quod multò plus est, alia aliis nobis puriora judicantur, reperiunturque.

Hic multus non ero in explicando statu earum partium Ecclesiæ universalis, visibilis modernæ, quæ extra limites Occidentis sparguntur in Asiâ, &

Africâ, sub \* sacerdote Johanne,

itremque in Americâ, & nominatim in Novâ Angliâ, & in diversis insulis, & in ultimis oris Indiæ orientalis, ubi de-

gunt cœtus non contemptibiles Protestantium ibi plantatorum, de quibus omnibus hoc tacendum mihi non erit, quòd etiam quædam earum Ecclesiarum multâ, & magnâ pace, & puritate fruuntur, sunt tamen non

pauca, & imprimis \* Muscoviticæ, & Abassinæ, & Armenianæ, & Græcæ, quæ in tenebris aliquantulum crassis jacent, & eo-usque infirmatæ sunt alicubi, ut vix halitum trahant. De illis, illarumque

nobiscum communione hæc paucissima impræsentiarum habeto. Eorum omnium recordare, quæ superius dicta sunt, ubi de modo communionis agebatur, i. e. cuncta, & singula charitatis officia possibilia, quæ jubebantur observanda, huc confer, & pro re natâ, & juxta tuam vocationem, & facultatem ea exerce. Ama, suscipe, amplectere intimis animi affectibus & pro ipsarum conservatione, ac liberatione (si quæ oppressæ jaceant) & pro majore Evangelii luce nunquam tibi cessandum puta precibus apud Deum instare ferventissimis. Cave, insuper, ne ignotos, & inauditos condemnare animum inducas; contrâ, si ipsis prodesse quoquo modo detur, vide ne intermittas. Hoc verò loco hominis Christiani pectus vix continere se poterit, quin ex profundo animo suo gravissimas querelas eructet, & amarissimas lachrymas fundat ex oculis suis, si quando meditando contempletur non solum gregum olim florentissimorum in Oriente tristes juxta ac horrendas ruinas, & miseranda ferè rudera, sed etiam Occidentalium circa eas oblivionem profundissimam, neglectum turpissimum, & negata, vel saltem non oblata unionis nostræ cum iis beneficia, nec collata (ut par est) debita ipsis communionis

\* Qui conjungit circumcisionem cum baptismo, & non paucos alios tuetur errores crassos; ut Alexander Rossius id refert.

\* Quæ quidem Christum Messiam esse credunt, & Patriarcham Constantinopolitanam Agnoscunt, & Papam respuunt, nimis tamen superstitiosi sunt, &c. Herming. in Psal. 84. p. 95.

& amoris officia. Quis enim Ecclesiarum illarum orientalium,

\* De quibus lege quod sancta Biblia in Muscoviticam linguam sunt nuper versa. unde non mediocriter spes emergit nonnullis, quod mercatorum operâ Christum planius, & plenius sunt agitura. Idem ib.

† Armeni enim quoque Papam rejiciunt, & nulla Festa & vigiliis observant. ut Rossius id afferit.

\* Thomas à Jesu de convers. Gent. l. 7. c. 15.

& nominatim \* Muscoviticarum, & † Armeniacarum, & Græcarum, quæ \* Pontificem Romanum æquè ac nos averlantur, & pro capite Ecclesiæ agnoscere nolunt, in precibus suis mentionem facit? prout id faciendum supra docui: Me quod attinet, hac pro iis oratione finiam hoc Tractatus hujus membrum: Expergiscere, O Jehovah, & dispergantur inimici tui. Reple adhuc semel totam terram tui cognitione.

Suscita heroicas animas, quæ occurrant opitulatum, liberatum. Illumina Ecclesias illas Orientales, & alias extra Europam degentes, & imprimis Græcas majori luce Evangelii tui sempiterni, & uni eas, ô archissime uni eas nobiscum in veritate, & fide, ut conjunctim magnum illum Antichristum aversemur magis magisque, & ipsi Christo Jesu, capiti nostro uniamur proximius. O amor cœlestis, amore tuo infinito, & immerito prosequere Ecclesias illas Orientales, ut te redament purè multum, & in universum omnes, & valere jussis omnibus omnino opinionibus erraticis, Evangelium tuum sempiternum una nobiscum plenè, planè, ac sincerè amplexentur, profiteantur, prædicent, ac propagent in terris illis Orientalibus, in quibus Mahomethi deliria pro veritate propalantur, & tot horrendæ contra Filium tuum Jesum Christum blasphemix evomuntur.

O ignis, & calor Æviterne, accende Græcas illas Ecclesias Spiritus tui igne ac fervore ingenti, ne refrigescant totæ; serva eas per Servatorem mundi, & munda eas in sanguine ejus, ne ullæ earum pereant immundæ. O Rex Magne, Jesu Christe, (Gratiâ plene) gratiâ tuâ eas reple, & in Gratiæ tuæ cavernis eas tege, ut in iis lateant tutæ, & vivant gratiosè, gratiâ tuâ repletæ. *γένοιτο, γένοιτο.*

## PARTITIO III.

*De Ecclesiis Europæis, & imprimis Protestantium transmarinis.*

## CAP. I.

*Continens descriptionem, & ortum earum.*

**D**E Europæis, atque Occidentalibus Ecclesiæ partibus, est ut accuratius paulò nunc meditemur, utpote quarum nobis est distinctior, & clarior notitia, & strictior aliquantulò obligatio, propior, & magis necessaria *conjunctio, unio, & communio*. Nòrunt quotquot aliquid de Europæ statu nòrunt, Ecclesiam Occidentalem sive Latinam, postquam diutissimè, durissimèque pressa, & tantùm non per aliquot sæcula oppressa fuisset, tyrannicâ nimirum dominatione in eam à Pontifice Romano, arreptis undequaque, & tantùm sensim occasionibus usurpatâ, & pene infinitis in eam successivè introductis hæresibus, superstitionibus, atque inquinamentis, seculo superiori in studia diversa scissam, in varia quoque examina, atque agmina abiisse. Nam in ejus sinu surrexere pluribus in locis magnæ animæ, quæ tot & tantorum malorum pertæsa, inventis lætisque Christianæ religionis sacrosanctis principiis, & ad eorum clarissimam lucem productis, atque collatis, quæ tunc obtrudebantur, & obtinebant dogmatibus, eorum plurima statim castitati Doctrinæ deprehenduntur maximè noxia, imò arguuntur pleraque eò adinventâ quondam, quo tyrannidi conceptæ, & in partum tunc pronæ obstetricarentur, & eam postea in lucem (an in tenebras) editam alerent, & firmarent, idque magno animarum dispendio. Hinc ipsis animus surrexit tor, tamque gravibus morbis obviam ire, & quoad ejus fieri posset, in totum mederi. Ad ipsa remedia propterea conversi, monuerunt fraternè, revocarunt errantes sedulò,

& obtestati sunt omnes, ut fervidè respicerent se, sua mala agnoscerent, tolli permetterent; & nullus ipsis finis fuit monendi, donec bona Christianorum pars in Europæis partibus expergefacta, de sua, suorumque, & aliorum salute seriò cogitarent, qui postea, bene aucti, & confirmati, consilium ceperunt vocanti Deo obsequendi, reliquis multò pluribus in densas tenebras, suâ culpâ, reversis. At non licuit ipsis esse tam beatis, ut vel pro se in medio aliorum purè colere Deum, apertè profiteri veritatem agnitam permetteretur; Verùm altera illa pars in ipsos dicendis, & non dicendis modis sæviit, eos expulit, & exquisitis quoque omnis generis suppliciis (ut id Martyrologia nostra abundè testatum faciunt) innumerabilem eorum multitudinem internecioni dedit, nec cessatum est, donec eos coëgerint res sibi habere suas, cœtus puriores formare, hos reformare, & in semel agnitâ veritate confirmare: Hinc factum, ut duæ ad summum partes in Europâ, quæ innumeris suis gregibus constant, adversus se invicem surrexerint, Quorum altera captivitatem amavit, & oblatæ veritati prætulit; Altera sese segregavit expulsa, & libertatis suæ cupida eam, ut putatur, per difficultatem sum adeptâ est. *Ista* nobis est, & dicitur *Ecclesia Romana*, hodierna, (falsò ab ipsis Catholica vocitata) scilicet ut hodie, est

\* Sic dictorum à Protestatione Cæsari, & proceribus Imperii Spicarum (in Palatinatu sitæ) oblata, contra Papales errores, superstitionesque.

comparata. \* Hæc Protestantium, & paucorum aliorum est. Hi ultimi, qui aliorum comparatione pauci dicuntur, Protestantibus hoc loco junguntur, non quòd ex eorum fa-

miliâ agnoscantur; siquidem palàm est eos à Protestantibus longè dissidere; sed eo tantum nomine, quod externâ quoque professione, quamvis non æquè iustis de causis, ab Ecclesiâ Romanâ hodiernâ notabiliter discriminentur.

Romanorum congregatio una quidem in speciem videtur, penitus tamen insipienti varia apparebit. Est enim primò Hierarchia illa fastu elatissima, jactantiâ sonorissima, ceremoniis, & fucato vultu, & cultu visibilissima, viribus denique potentissima, quæ ex Pontificibus, Cardinalibus, Pseudo-Episcopis, & Presbyteris, nec non innumerabilibus serè Monachorum colluvionibus (quorum tamen alii aliis adversantur) constata, & confuta, sibi soli Ecclesiæ Catholicæ nomen, & privilegia arroganter, & injustè vendicat, quam nos veriùs (nobis hic sermo est in genere, sententiâ non larâ de singulis) habemus & vocitamus factionem adversùs puriorem doctrinam Evangelii, lucifugam turbam, pestem in corpore, Tyrannidem in Ecclesiâ, & lethale venenum in illam partem Ecclesiæ effusum.

Est

Est præterea magnus eorum populorum numerus, quos Tyrannis illa victos, victosque retinet captivos; In his vero alii magnâ multitudine sub iugo anhelant, & melius edocti molliora, melioraque tempora præstolantur; Alii, qui tenebris quidem sunt immersi, lucem tamen unâ cum libertate forsân essent maiorem partem recepturi, si ea illis opportunè, & absque tumultu offerretur. Horum jam omnium multitudo constituit Romanam Ecclesiam hodiernam, sed captivam, pessimis erroribus implicatam, & superstitionibus admodum conspurcatam.

Ab alterâ parte est, ut jam videamus alteram Ecclesiæ Occidentalis partem, ab aliis vi potius ejectam, quàm suâ sponte egressam, egressam tamen, & jam communionem externâ variè distinctam; & hinc egrediendo in diversum quoque, Vroh dolor! itum est: Quod malum ut aliquo modo depingam; placet aliquam comparisonem instituere inter horum ex Papatu egressum, & Israelitarum ex Ægypto liberationem, atque exitum. Gens olim Deo sacra post decumana mala tolerata, & superata exivit tandem expulsa; sic illis nostris accidisse scimus; egressi sunt, sed coacti, & vi ejecti. Exitus ille ex domo servitutis nocte, quæ confusionum mater est, contigit; Inde proculdubio factum est, ut hi clamando, isti currendo, pauci se invicem cognoscendo, omnes forsân tumultuando exiverint. Et quid ergo mirum, si nostris hisce populorum furori cedere coactis, & pro salute suâ pugnando egredientibus, aliquid humani tumultuariè, atque confusè evenerit excideritque? Magis mirandum foret, si secus accidisset. Primis ab exitu diebus non datum fuit omnibus, & singulis simul eodem usque progredi, sed alii aliis antecedeabant, & forsitan præcurrebant. Hic quoque fateri oportet non æquales progressus ab omnibus factos ab initio. Complures exiisse ex Ægypto populum Dei comitatos compertum est, qui veri, i. e. Spirituales Israelitæ non fuerunt, & qui postea turbas dedere, & semina factionum sparsere, & pessima quæque sibi, & toti populo creavere. Quod & hic suo modo evenisse negari nullo modo potest, agnosci potius, & tandem corrigi oporteret, si mens non sævâ nobis foret. In summâ; Israelitica gens demùm in populum bene ordinatum, & disciplinatum abiit. ad montem Sinai ubi pervenisset, vocem Dei audivisset, & leges ejus recepisset. Hoc loco fateri mihi liceat etiam Protestantes nondum bene ordinatum, unicumque populum constituisse; Aliquid, imò multum deesse ipsis non tam in Doctrinâ, quàm in aliis ad suâ inter se unionem, & mutuam conversationem necessariis. Deus bonus ille Deus, qui tanta initia dedit, ut igne amoris, non terroris liquefactis eorum cordibus tandem in unum coeant omnes, & singuli.

*Ad quem à Constantino Magno mille anni effluxerant. Fox.*

Ad rem veniamus. Post excitatum *wichlesum* Anglum, & *Hussum*, imprimis vero Waldenses, & Albigenfes, qui va-

riis locis, & temporibus, Ecclesiæ Occidentalis, & suæ ipsorum repurgationi magnis, & bonis successibus studuerunt, & quorum surculi non pauci, nec contemptibiles ad illa tempora

*Doctor Martinus Lutherus.*

patiēdo florebant, surrexit tandem in Germaniā vir fide, & virtute admirabilis, qui Tu-

bā Dei clauxit, & doctor ductorque longè plurimorum fuit; idque parvis, & in spetiem humanis occasionibus factum esse principio non invitus fateor. Eodem tempore, & fortassis etiam paulò antè complures alii in aliis Europæis regionibus divinitus suscitati sunt, qui hoc reformationis opus invicto animo, & foelici successu aggressi sunt; Imprimis apud Helvetios surrexit *Haldricus Zwinglius* in Wildenhousen natus (ut de aliis taceam, quorum præcipuè antè fuerunt *Wesselius*, *Luthero* nondum nato, *Keiserbergius*, *Cruciger*, *Fabricius*, *Capito*, & *Oecolampadius*) vir cordatus, & tersè doctus, qui ex iisdem fontibus eandem penè doctrinam haustam suis proposuit in primariā urbe quidem demùm Anno 1519. at aliquot jam antè annis in loco qui vocatur *Clariss*, Latine *Clarona*, magno fructu æterni Evangelij primos sparfit radios, & quidem jam ab anno 1516. cùm ipsemet antea puriorem Doctrinam de Justificatione à magno *Wittenbachio Brielenfi* inde ab anno 1505. rectè edoctus fuisset, ex cujus *disputatione publicā* etiam didicerat *Indulgentiarum* negotium nihil esse, quàm fucum, & dolum, idque antequam magnus Lutherus de iisdem indulgentiis cogitasset. Exinde Zwinglio adlaborante sedulò, & aliis quoque cum ipso, foelicissimo successu, bona pars *Helvetiæ* meliora consilia recepit, & puriora ex verbo Dei monstrata dogmata recepit. Illa autem reformatio legitimā, & publicā authoritate, & libertate Genti illi innatā, inchoata, & promota fuit: Sic Helvetiorum quidem sacra Ovilia tunc formata fuere, & alia alibi, magno *Calvino* cooperante, post Zwinglium, & cum Zwinglio, & idem æternum Evangelium prædicante in celeberrimā illā civitate in Helvetiæ finibus sitā, cui nomen est Geneva; (ubi ego homuncio despicabilis, & prædicatorum Evangelij minimus verbum quoque Christi prædicavi olim) & aliis in aliis Regnis, & locis, nimirum in Galliā, in Poloniā, in Hungariā, Bohemiā, & Angliā, Scotiā, Hybernā. Ubi nota, quòd omnes Ecclesiæ illæ exinde natæ REFORMATUM Ecclesiæ communiter appellantur, quia puriores, & aliquanto reformatiores Ecclesiis Lutheranorum esse judicantur



ob erroneas illas opiniones de Consubstantiatione & de ubi-  
 quitate Corporis Christi, & aliis non paucis ab iis conceptas,  
 propugnatasque, quâ re non obstante, tum Lutherani, tum Cal-  
 vinistæ ( ut vocantur à nonnullis ) Augustanæ Confessioni sub-  
 scripsere olim, quia aliàs non poterant suæ religionis libertate  
 frui in Imperio Romano. Unde obiter colligo, quòd si tales,  
 quales sunt supradicti Lutherani, supradictique Reformati, qui  
 tam longe distant in opinionibus suis, possunt nihilominus con-  
 venire in uno Tertio, videlicet in eadem publicâ, & Generali  
 confessione *Augustanâ*, & exinde tolerari utrique in sacro Im-  
 perio Romano; Conformistæ, & Nonconformistæ possunt quo-  
 que convenire in uno Tertio,  
 nimirum in generali aliquâ *ut idem factum fuit olim cum*  
 confessione ex Articulis fidei *regnavit Elisabetha Angliæ Re-*  
 sanæ formatâ, & quòd exinde *gina celeberrima. Anno 13. Eliz.*  
 Nōcōformistæ tolerari possunt  
 in Magnæ Britanniæ Regno, imò multò magis, quia non tam in  
 Doctrinâ, quàm in ritibus, & ceremoniis inter se differant, dissi-  
 deântque, in quibus facilè, & absque ullo nostræ Religionis dis-  
 spendio concedi potest dispensatio. Sed hâc de re fusiùs mihi  
 dicendum erit impofterum. Impræsentiarum hoc unum hic  
 adjiciam, quòd præter prædictas duas partes Ecclesiæ Occi-  
 dentalis sunt alia quoque agmina, O malum! Socinianorum  
 scilicet, & Libertinorum, & Antinomianorum, & Weigeliano-  
 rum, & multorum aliorum heterodoxorum conventicula, qui-  
 bus cum nulla ominino nobis intercedere debet communio; ut  
 id amplius docebo in capite subsequenti.

## CAP. II.

*Quo loco quoque gradu in universali Ecclesiâ unaquæque  
 harum particularium Ecclesiarum in occidente haben-  
 da sit. Et quomodo Lutherani & Reformati Pro-  
 testantes Transmarini possint reconciliari.*

**P**orro isti universi & singuli greges, quotquot & quales sint,  
 nomen & professionem Christianorum gregum in com-  
 mune retinent quidem; quia vero alii aliis puriores sunt, adeo  
 ut compages eorum, ut antea insinuatum est, à puris fontibus  
 & doctrinis longius abierint, nunc est ut videamus, quo loco  
 quoque gradu unumquemque eorum cœtum haberi oporteat,

in illa Ecclesiæ Catholicæ visibilis, & in specie in Ecclesiæ occidentalis communione, cuius partes sunt aliquantæ vel aliquantulæ. Ecclesia Romana Moderna nobis Protestantibus omnibus habetur, & haberi debet pro erroneâ maximo gradu, pro Idololatrâ pluribus in rebus; pro Tyrannica horrendis modis & exemplis, ut sanguis Martyrum Jesu id testatum facit; imò & pro Schismaticâ quoque, hoc est, pro eâ, quæ suâ culpâ, suis hæresibus, suis superstitionibus, suâ potissimum Tyrannide schismatis causas dederit, & ad hunc usque diem det, idque cum Græcæ Ecclesiæ, tum Protestantium Ecclesiarum respectu. De Græcâ Græci abundè probârunt & miseris exemplis experti sunt. Protestantes quod attinet, palàm est in causâ eam esse schismatis, quia palàm est noluisse à suis morbis Iethalibus per Dei verbum curari, & insaniisse in

\* Quorum ego quoque ab iis in  
exilium actus sum unus.

monentes, \* Eos extrudere crudelitate suâ, & tandem extrusos damnare atque funditus extirpare. Unde fit, ut

externam cum illâ communionem habere nec liceat nobis per ejus in nos furorem, & per nostram ipsorum conscientiam, nec lubeat per voluntatem, nisi iterum jugum Tyrannidis subire, superstitionibus pollui, & erroribus adversus fundamentum, salutis nostræ dispendio, contaminari expectamus: à quo procul sunt consilio, quotquot veri Protestantes & Genuini Reformati in Europâ exsunt. Quid ergo? Num furores ejus imitati, promiscue universos & singulos quos suâ communione fovet, ad aternam perditionem damnabimus? absit tam dura & præceps à nobis sententia! Quid igitur tandem decernendum de illis? Nos, contenti nostra fundamentali puritate, ab ipsorum impuritate cavebimus quidem, ac eorum interea correctionem, emendationem ac salutem desiderabimus sincero corde, ino omnibus licitis mediis & modis, præsertim precibus, & doctrinâ, & invitationibus, & bonis vitæ exemplis solertissimè sollicitabimus, idque omni occasione natâ & oblatâ. Nempe apud animos nostros reputabimus longe maximo numero in Ecclesiâ illâ latere, qui Christi oves sunt, vel erunt, errantes quidem, sed ad Dei Ecclesiam invisibilem spectantes, & forsân, quæ sunt etiam in puriores Ecclesias suo tempore vocandæ & venturæ; ipsi adeo Romanæ Ecclesiæ universim sumptæ nondum fuisse repudiî libellam finaliter à Deo missum, quantumvis adulteræ: Brachia potius ad ipsam singulis diebus Deum extendere, eamque ad frugem revocare: Nos adhuc vivere eo tempore, quo vox auditur, Exito ex Babylone, popule mi, *Apocal. 18. 4.* Breviter ut absolvam, omnia Christianæ Charitatis officia, quæ præstari ipsis possunt, & debent,

debent, ex animo præstabimus. Et interea tamen permanebimus unusquisque in communione externâ particularis illius Ecclesiæ, quæ repurgata est, & in oculis nostris purissima omnium, & simul hoc pacto inveniemur permanisse in Unione & Communione cum Ecclesiâ Catholicâ, cujus nostri greges (intelligo Ecclesias Reformatas) sunt puriora membra. Sic servabitur modus, nam ab unâ parte Charitati locus suus relinquatur: ab altera vero conscientiarum libertati ac nostræ puritatis consuleretur. Socinianorum & Antitrinitariorum & similia Monstrorum conventicula & farragines quod concernit, sic habeto: Ut de singulis inter ipsos personis eorumque salute vel damnatione nullas judicandi partes nobis sumamus, imo potius animo in eos Christiano simas, & eos à viis & opinionibus eorum pravis abstrahere laboremus, proque iis omnibus ardentissimas ad Deum preces effundamus, ne misere pereant eorum animæ, cadantque in ignem horrendum: Absit tamen ut communionem vel in doctrinâ vel in cultu cum talibus monstris colamus atque servemus.

Quis enim Protestantium unquam à suâ conscientia im-  
petrabit, ut se societ iis, apud quos & à quibus Christianismi  
fundamentum convellitur, Christi gratia, in meritis ejus sita,  
respuatur, & sanguis ejus proterve contemnitur, adeo ut à  
quibusdam discidium & quæsitum fuerit, Christianine an sint  
censendi? Quantum namque veræ Christianitatis remansu-  
rum sit, negat Christi Divinitate, sublatâ in totum ejus pro  
peccatis nostris apud Deum æterni valoris & ponderis necessa-  
riâ satisfactione, ut de cæteris taceam horrendis Socini Blasphemi-  
is cuivis, genuino Christiano judicandum relinquo. Sed re-  
verti adhibuit mihi ad Protestantium Ecclesias transmarinas,  
& de earum Unionem & reconciliationem & communionem inter se  
ac nobiscum paulo amplius largiusque verba facere. Duæ sunt  
in primis in Ecclesiâ Occidentalis Visibilis ambitu circumque  
partes, quæ una effici possunt ac deberent, & quæ in Romano  
imperio Protestantium nomen servarunt, & imperii alteram  
Statum constituerunt, &, ut supra notavi, Augustanæ  
confessioni \* subscripserunt  
in eamque consenserunt, Lu-  
theranos intelligo & Re-  
formatos: quæ duo infinita-  
rum fere Ecclesiarum singula-

\* *Calvino non excepto, qui quidam reprehendit Melancthonem  
(in Epistolâ ad Melanct.) quæ  
exasciavit eum quod ritus qui*

*respondebat, subscripsit tamen: tolerantiam porro eam ita comparatam esse desidero ut retentis utrinque sententiis, sermones gubernandi rationibus, identidem distinctis Ecclesiarum istarum corporibus, in id incumbatur unice, ut agnito, ab utraque parte salutis fundamentum*

*Poni, servari, patienter se in reliquis indecisis perferant. Gottofr. Hotton. cujus hæc ipsissima verba ab universâ quadam Synodo Gallicâ approbata reperio, testibus Andrea Colvio præfide & Johan. Jac. Boisfcriba.*

rium Notabilia & Nobilia corpora per Europam, Germaniam, nimirum, Galliam, Poloniam, Hungariam, Bohemiam, Sueviam, Daniam, Angliam, Scotiam, Hyberniam longè latèque diffusa, mihi quidem sunt Ecclesiarum particularium in Universalî Ecclesia, quas novi omnium purissimæ. Quo autem, loco quævis Ecclesia, talis sit habenda, nunc paucis dicam. Lutheranos quod attinet, Habeantur à nobis in honore magno omnes, quia eandem nobiscum fidem de plerisque doctrinis Cardinalibus nostræ religionis, videlicet de Deo, de Trinitate, de Justificatione, de Adoratione solius Dei contra adorationem Sanctorum & imaginum, de sacramentorum numero & salutari usu contra missam pontificiam, de providentiâ, de peccato, de statu hominis post hanc vitam, profitentur, tuentur, amplexantur; imò amore ferventi prosequamur ut fratres, & ab erroribus eorum, de Ubiquitate Corporis Christi, de Consubstantiatione, de prævisâ fide in electione, quibus adhuc impliciti tenentur, revocare eos sedulò studeamus; & omnibus mediis utamur, ut tandem cum iis perfectè & plenè uniamur in Christo, & per Christum, omni acerbitate, discordia, & contentione valere iussâ, & tolerantes alii alios in adiaphoris & Doctrinis non fundamentalibus ex magna Dei gratia. Sed hac de re breviter tantum impræsentiarum, quia non est mihi propositum nunc ex professo reconciliare Lutheranos cum Reformatis, sed Conformistas cum Nonconformistis, qui cum sint Protestantium Europæorum Reformatorum pars Notabilissima Nobilissimaque, debent esse præcipue Uniti. & propter quorum Reconciliationem hunc libellum scripsi formavique. Faxit Deus pacis, qui ipse unus est, ut ea quæ in eo lictis mandavi hætenus & mandaturus sum imposterum, cedant in magni nominis ipsius gloriam æviternam, & Unionem quàm arctissimam inter eos procurandam felicissimè. *Amen.*

## PARTITIO IV.

## CAP. I.

*De Protestantibus Anglicanis à se invicem dissidentibus,  
& de modo probabili quo reconciliari Unirique possunt.*

**P**Ræmissis iis quæ modo dixi in prioribus partitionibus, & quæ instar præliminarium mihi fuerunt, nunc ad quartam partem hujus Tractatus accedere satago, ad quam porprie tanquam ad metam mihi præfixam collimo. In ea autem delineandus mihi erit status partium inter se dissidentium, quas vulgo Conformistas & Non-Conformistas vocitare solent. Conformistæ Liturgiâ Anglicanâ utuntur omnes, cui subscripserunt, & secundum quam (prout comprehenditur in libro communium precum) in solennibus & publicis cœeribus suis Deo litant serviuntque, profitentes eandem cum dissidentibus ipsorum fratribus veritatem fundamentalem, ut id possit palam fiet omnibus hujus libelli lectoribus. Nonconformistæ autem abstinent ab iisdem ceremoniis, asserentes, quod salvâ conscientiâ non possunt usurpare eas (& quasdam imprimis): & quod maxime eos terrent & deterrent à conformitate declarationes nonnullæ, quarum una & prima subscribenda & recitanda est ab iis qui consecrantur ad Ministerium verbi, sic Latine sonans, Ego A. B. præbeo meum non fictum assensum & consensum omnibus & singulis contentis & præscriptis per librum, cui Titulus Liber communium precum & administrationis sacramentorum, aliorumque Rituum & Ceremoniarum Ecclesiæ secundum usum Ecclesiæ Anglicanæ, una cum Psalterio, sive Psalmis Davidicis punctatis, prout vel cantandi vel legendi in Ecclesiis, & forma, & modo faciendi, ordinandi, consecrandi Episcopos, Sacerdotes, & Diaconos.

Est & alia Declaratio in Ecclesiâ publice recitanda, quam unâ cum nominatione Ceremoniarum Ecclesiæ lubens omitto pacis & Unionis causâ, quoniam vetera vulnera refricare nolo:

hoc tantum dicam, quod conscientia est tam tenera ut vel res minima quæ ei adversatur aversetur, quàm sit similis pupillæ oculi, quæ minimam festucam minime ferre tolerareq; potest. Nunc de modo, quo uniri possunt hæ duæ partes, dicendum mihi erit. Et hic multum expectant proculdubio Lectores hujus Libelli, sed paucis hanc magnam magnique momenti Materiam expediam

\* Non enim quicquam suadere audeo, optare autem licitum est.

† Carolo 5. qui pertinacissime eam recipi voluit, id asserente Academia Wittenbergensi in expos. quam ex Act. Synodicis compilavit, Anno 1559.

\* Quod ex hisce confessionis illius verbis colligo, ceremoniæ Ecclesiasticae pugnantibus cum verbo Dei sunt abolendæ. Cæteræ autem libere permittantur, ut iis vel utamur vel non utamur, secundum normam dilectionis; ut id refert in annalibus suis magnus ille Doctor Scultetus, quem probe novi & auctivi concionantem inflat angeli.

Anglicana & Articulis ejus contentam agnoscunt, etsi ritibus illis antehac in hoc Regno usurpatis non utantur. Optarim insuper ut, si præter lites de ritibus & gubernandi rationibus, diversæ sint sententiæ quoque dissidentibus fratribus de doctrinis quibusdam haud fundamentalibus, quæ hætenus manserunt indecisæ, optarim inquam ut non obstantibus supradictis Ritibus & gubernandi rationibus & sententiis iis indecis, in id incumbant unicè, ut agnito, ab utràque parte salutis fundamentum poni & servari, se in reliquis indecis perferant & mutuis se invicem officiis devinciant, & (quod utrisque necessarium ad sui conservationem puto) adversus communes hostes pro uno stent, & pro fundamentali veritate, ut pro aris & focis, quæ scriptis, quæ concionibus unanimiter contendant. Sed quid opto? Malo potius totum hoc negotium, quod vel doctissimorum prudentissimorumq; virorum humeris formidandum est, relinquere ipsi Parlamento transigendum perficiendumque. Habemus enim in eo præsidentem Regem sapientissimum, qui cum degerat in Gallia & Germania, ocularis fuit Testis liber-

tatis Ecclesiarum tum Gallicarum tum Teutonicarum. Habemus Præsules & Proceres Generis Nobilitate, Judiciū sagacitate, consiliorum gravitate, sacrorum religione, Doctrinæ celestis peritiā & soliditate, scientiarum variarum cognitione, longo denique rerum usu eminentissimos, qui hac de re (cum maximam partem attineat ad ritus & Ceremonias in Ecclesiis Britannicis usurpandas) facillimè judicare possunt, & quid faciendum sit decernere. Paucula tantum ex magno quodam auctore, Reformatae Ecclesiae scriptorum Principe, addam. Carolus 5. & quatuor ipsum sequuti Imperatores pro suā clementiā prudentiāque Doctrinæ Evangelii in Imperio Romano libertatem dederunt, suoque exemplo vicinos reges ad parem invitaverunt: quod laudabile horum 5. Imperatorum exemplum ad similem libertatem Evangelii professoribus orthodoxis in Magnā Britannia quoque concedendum trahi potest.

## PARTITIO V.

*Exhibens incentiva non pauca, nec levia ad Unionem predictam obtinendam ac servandam, à nobis considerata.*

### C A P. I.

#### *De Possibilitate hujus Unionis.*

**U**T autem hæc unio procuretur firmeturque, oculis lectorum subjiciam hæc incentiva, & primum consideretur ejus Possibilitas. II. Necessitas. III. Jucunditas. IV. Oportabilitas. V. Utilitas.

Ordiam I. A Possibilitate. Et istam Unionem primo hæc basi niti velim, quod apud utrosque salutis Doctrina fundamentalis, quæ præcise ad salutem consequendam creditur esse necessaria, retenta est, ac servata hæcenus, id quod nunc ostendere lubet.

I. Sunt Utriusque eadem fidei principia, sacrosancta videlicet utriusque Testamenti monumenta, & quidem ad exclusionem humanarum traditionum & quorumvis aliorum principiorum

rū qualia qualia fingantur ; utriq; enim suis libris & concionib<sup>us</sup> Divinitatem & Authoritatem, nec non perfectionem & scripturarum sanctarum claritatem ex æquo asserunt, atque adversus Pontificios & alios verbi Dei hostes fortiter & invicē ex ipsis scripturis propugnant defenduntque.

II. Illibata atque incontaminata permanet apud utrosque de Deo essentiā uno, & personis Trino, Fundamentalis Doctrina.

III. Salus hominum, qui in se peccatis erant perditī, ab Utrisque ut omnibus numeris perfectissima, ita modis omnibus & gradibus maxime gratuita agnoscitur, docetur, creditur, exclusis quidem omnibus causis aliis per vires naturæ, per merita humana, per nostras vel alienas satisfactiones, per Pontificum indulgentias, & per quasvis alias vias sive rationes ab hominibus excogitatas: adeo ut ne guttulam quidem salutis extra Dei gratiam, in solo Christo Mediatore ac servatore quærant; contra, omnia & singula Deo in Jesu Christo filio suo in solidum accepta ferant. Si vero unius tanti & tam multiplicis Christianismi Dogmatis declaratio aliquantulo hic fusior expectetur, & expetatur, en habet eam: Ut salus illa perfectissima & absolute gratuita agnoscat<sup>ur</sup>, & credatur, necesse est agnoscat<sup>ur</sup> antea & credatur perditionis profundissimæ abyssus & miseria, ex qua nemo se vel liberare propriis viribus in æternum potuisset; ea quoque æqualiter, ab ambabus partibus juxta Scripturam creditur, & agnoscitur talis, ut profiteantur simul prorsus damnatos & perditos fuisse universos & singulos in Adamo, & in se, non laeso duntaxat, sed in totum amisso libero ipsorum arbitrio, non quidē in omnibus, in iis tamen omnibus quæ spiritualia sunt, quæ ad Dei salutarem in Christo cognitionē cultumq; ejus sincerum, nec non ad suam ipsorum salutem rectē desiderandam, quærendam, procurandam, & efficiendam spectant pertinentque. In his inquam ab utraque parte, voluntate malignissimi, affectibus suis pravissimi, id est, perditissimi, damnatissimi, uno verbo dicam, in peccatis naturā mortui agnoscuntur & dicuntur, & sic æterno exitio dignissimi; perditis jam & damnatis hominibus, unica tamen gratia, in Christo ante jacta mundi fundamenta ex mero beneplacito, & non propter opera, parata, subventum esse, iisdem subnixi fundamentis, credunt, & docent, maximo consensu utriusque partis in concionibus quas audivi, & scriptis quas legi. De isto mediatore Jesu Christo, in quo ab æterno parata est hæc gratia salutaris, & à quo in temporum complemento obedientiā suā & morte parata est concorditer quoque credi & doceri ab omnibus piis ingeniis invenientur hæc sequentia. Quod sit verus Deus & verus Homo in unā personā, & sic noster Immanuel, unde ab ipsis antiquis illa hac de re purissima & laudatissima symbola ex æquo recipiuntur.



piuntur. Quod sit unicus, æternus, & omnibus modis & gradibus perfectus servator, per quem servati sunt, servantur, & servabuntur meritò & efficacîâ, quotquot servari debent juxta Dei propositum, & servari volunt per ejus gratiam. Quod in ipso, & per ipsum solum coram Deo justificentur imputatâ gratis ejus justitiâ, & perfecte condonatis ipsorum peccatis. Quod maximum hoc beneficium fide solâ, eâque à Deo donatâ, accipiant, & sibi applicent. Quod justificati, ejus ac patris spiritu regenerentur & sanctificentur, novæque fiant Creaturæ, ex qua regeneratione ceu ex fonte uberrimo, omnis generis bona profluant, quæ sequuntur justificatum, non præcedunt justificandum, quæ via regni, non causâ regnandi, quæ fructus fidei, non radix, effecta justitiæ, non causæ, rivuli salutis, non fons ipse sunt. Quod tandem in ipso, per, & propter ipsum solum, non propter merita sua, pondus æternæ gloriæ, id est, vitam beatam & æternam sunt recepturi, cum Deus in ipsis non eorum merita, sed sua dona sit coronaturus.

IV. Electio Dei gratuita esse ab utrisque creditur, omnem causam externam excludens, quæ sit aut esse possit in hominibus, juxta illud, Non est volentis, neque currentis, sed misereentis Dei, *Rom. 9. 16.* & illud, Miserebor cujus miserebor, & gratiam præstabo illi cui gratus sum futurus, *v. 15.* & illud, Et cujus vult ipse miseretur, & quem vult indurat, *v. 18.* Nondum enim natis pueris quum nihil fecissent boni vel mali, ut præstitutum Dei, quod est secundum electionem ipsius, id est, non ex operibus scilicet prævisis, ut Pontificii volunt, sed ex vocante, firmum maneret.

V. De statu Hominum post hanc vitam in æternitate futuro, eandem prorsus amplectuntur, & tuentur sententiam, quæ est, duo tantum esse loca, paradysum, vel Cælum tertium, & infernum, unum impiorum, alterum piorum. Doctrinam autem Papistarum de Limbo & Purgatorio ut fictitiâ prorsus respondent rejiciuntque.

VI. Unum Deum in Christo esse à nobis religiose colendum atque invocandum: Non Angelos, non sanctos, nec ipsam Virginem Mariam, Matrem Jesu, ut volunt Pontificii.

VII. De Sacramentorum (quæ propriissimo significato ita dicuntur) autore, numero, partibus in salutari usu conveniunt. Credunt namque utrique Deum immediatè, ipsorum in verbo authorem esse. Duo tantum esse, non septem, ut aiunt Pontificii, quæ toti ecclesiæ & singulis in eâ membris ad finem usque seculi duratura sint; constare ea duabus rebus, re terrenâ, & cœlesti; nobis per ipsa à Deo repræsentari, obsequari, imò & re ipsa communicari Christum ipsum, cum omni-

bus

bus suis beneficiis; absque fide usurpata non solum nihil prodesse, verum etiam maxime obesse utentibus.

VIII. De Baptismate credunt utrique, necessarium esse omnibus & singulis membris, necessitate mandati; conferendum esse infantibus quoque Christianorum, fide Christum apprehendendum suo modulo; esse in suo legitimo usu lavacrum Regenerationis & sigillum fœderis gratuiti nobiscum à Deo in Christo initi.

IX. In cœnâ non aboleri sed remanere substantiam elementorum panis & vini, adesse tamen præsentia verum Christi Corpus & sanguinem fide percipientibus. Extra usum à Christo institutum non esse Sacramentum, omnibus & singulis fidelibus sub utroque signo panis, & vino communicandum esse. Abominantur autem & rejiciunt Utrique omnes de sanctissimo hoc sacramento errores Pontificiorum, qui circumgestant & adorant hoc sacramentum, quod Missam ipsi vocant, quam tanquam Thaisdem, ut amatores plures alliciant, auro, argento, & gemmis ornant. 2. Panem præcise azymum, quem hostiam appellant, supersticiosè adhibent. 3. Aquam vino necessario immiscent. 4. Verba Eucharistiæ submissâ voce, stando crucein super elementa, aversâ à populo facie (ut id ipse vidi) murmurant, ut majore religione populus ea veneretur. 5. Externa symbola dicunt evanescere, & in substantiam corporis Christi converti, vi consecrationis, illis vocibus, Hoc est enim corpus meum, factâ à sacrificulo, corpus Christi succedere in locum substantiæ panis, manentibus & pendentibus in aere, sine subjecto, nudis accidentibus, & Christum in manu sacerdotis corporaliter contineri fingunt. 6. Populum suum vel Laicos (ut utar ipsorum appellatione,) calice privant. 7. Fractionem panis sustulerunt, introductis panibus nummularibus insignitis imaginè Crucifixi, ad fovendam superstitionem, retenta umbra fractionis in Missâ sacerdotis. 8. Sacrificulos suos Creatores Creatoris faciunt, Blasphemis istis verbis, quæ in ipsorum extant libris, Fit cibus, ex pane caro, Deus ex Elemento. Item, Iste qui creavit me, dedit mihi creare se. O abominationem! & Qui creavit me sine me, creatur mediante me. Atque hoc nomine præferunt eosdem sacrificulos beatæ Mariæ Virgini, quod ea semel tantum conceperit Christum, illi vero quoties velint creare ipsum possint. 9. Cœnæ sacramentum, quod vocant missam, in Sacrificium verum, proprium, & piaculare incruentum (ut id vocant) pro peccatis vivorum & mortuorum, pro quibus celebratur, quasvis causâ, convertunt. 10. Applicationem hujus sacrificii pro aliis ex opere operato fieri aiunt. 11. Hoc sacrificium non tantum viventibus mereri docent, ut liberentur à peccatis, & pœnis, & quibuscunque necessitatibus; sed etiam

etiam valere dicunt pro defunctis, ex fidei Purgatorio suo liberandis. 12. Sacerdotem fingunt offerre Christum æterno patri, eumque inter Christum & patrem constituunt, contra illa notabilia Scripturæ loca, *Heb.* 6. 10. 7. 24. & 9. 12. 1. 10. 12. Adeo ut merito celeberrimum prudentissimumque nostrum PARLIAMENTUM nuper suo actu contra Pontificios edito, Abominabilem hanc missam subvertere conatum fuerit: cujus rei causa ego quoque hoc loco fusius & largius contra eandem verba facere volui: idque eum præcipue in finem, ut eò potius uniamur utrique, & Conformistæ nimirum, & Nonconformistæ, contra tales & tantas Blasphemias, & erraticas Pontificiorum opiniones, ut penitus in hoc Regno aboleantur extirpenturque, tum concionibus, tum scriptis nostris, favente nobis in eâ re Rege nostro illustrissimo potentissimoque, & hoc ipso Parlamento gloriosissimo, quod fexit Deus. Nunc ad eam à quâ paulisper digressus sum, revertar materiam. In summa, Sive principia, sive doctrinas ex principiis deductas, & haustas, quæ præcisè & absolute necessariæ sunt ad salutem, respicias, summus consensus eruetur, modo candor adsit. Ulterius non progrediar hâc vice, cum mihi decretum non sit tractatum inspicere, nec Catalogum contexere omnium & singulorum, sed in specimina, hæc pauca, quæ tamen summam salutis doctrinam complectuntur, proposuisse sat erit. Hoc unum tantum adjiciam. Possibilem itaque esse concludo hanc quam intendo Reconciliationem Unionemque, cum tantus sit utrobique consensus in doctrinis nostræ religionis fundamentalibus. Sed pergo deinde, Possibilem hanc unionem esse contendo, quia Deus potest facere omnia, juxta celeberrimum illud Servatoris nostri effatum, Apud Deum omnia suntabilia, *Matth.* 19. 26. Potest Deus creare ex nihilo ea quæ non sunt, *Heb.* 11. 3. & si potest facere & producere ex nihilo ea quæ non extant, quis dicere audebit quod non potest reddere Nonconformistas, qui sunt in Ecclesiis Christi quæ extant, Unione inter eos & fratres eorum Conformistas per ipsum facta? Addo, & quid non potest idè Deus omnipotens, de quo dicitur, Alliciet Deus Japhetum, ut habiter in tentoriis Shemi, *Gen.* 9. 27. id est, erit tandem ut virtute Spiritus Dei, posteritas Japheti alliciat ad veri Dei cultum cum posteritate Shemi, & Gentes Israelitis cooptentur, & sic cohærent unâ in Ecclesiâ ejus, quæ est una, & quæ tunc in tentoriis oberrabat. Non potest inquam allicere & Conformistas & Nonconformistas ut uniantur & cohærent in Tentoriis Shemi nunc quoque, ut cohærebant antehac? Imo, Imo. Terrio, possibilis est & facilis hæc quoque Unio, quia Parliamentum nostrum *dux* & cum Rege suo potentissimo potest facere mirabilia, & vix ab ullo sperata aut expectata. Narratur de Cyro Monarchâ

narchâ illo Persico celeberrimo, quod hæc ipsissima verba sepulchro ejus fuerint inscripta, Omnia facere potui, sed falso. Non enim poterat seipsum liberare ab illâ Reginâ Heroînâ, cui Nomen erat Tomyris, multo minus superare eam, sed devictus fuit ab eâ. At Parliamentum nostrum cum Deo & Rege suo potest vincere Difficultatem ipsam, quæ potentior est Reginâ illâ potentissimâ, & oppositionem quoque maximam gravissimamque, ac uno actu gratiæ dissidentes illas partes, quarum modo mentionem feci, feliciter Unire. Quarto, Imo possibile est quod intendo, quia ipse Rex Noster Clementissimus imprimis favet huic conatui, atque ideo eam libertatem concessit Nonconformistis, quâ gavisi sunt, ut notum est mundo. Legi

\* *Gottofredi Hottonis affinis mei honoratissimi celeberrimiq; in ipsius libro de Tolerantia.*

in quodam libro à quodam \* pastore Gallico in lucem edito hæc verba. Utinam inter eos (nimirum Protestantes) aliquis summus princeps excitaretur, cui hæc res tanta (nimirum Concordia inter

Protestantes) cordi esset, nec non desiderium ipsi surgeret ejus rei tam necessariæ periculum faciundi! Me quod attinet, non dicam Optarim, sed Benedictum sit Nomen Domini, quod excitavit talem principem, cui cordi fuit & est Concordia & Unio talis, & cui surrexit desiderium ejus rei, de quâ modo dixi, periculum faciundi, & qui ut spero in celeberrimi nostri Parliamenti sessione promovebit eam summis conatibus suis, quibus ut prævaleat, rogabo Regem Regum his ipsissimis verbis. O Rex omnipotens, & Rex Regum, rege & protege Regem nostrum *Carolus* potentissimum, & dirige Cor ejus ad Unionem hic tam avidè cupitam desideratamque. Mone eum ut efficaciter moveat eam, ut prævaleat. Fac ut extirpatis radicibus dissidiorum per ipsum, & gloriosissimum ejus Parliamentum, radicetur inter nos Unio firma stabilisque imposterum. Indue & ipsum, & id, spiritus tui virtute & robore, O spiritus potentissime, ut procedat quod hic intenditur scilicet. Quintò, quod factum est antehac in retali, iterum fieri potest nunc. Reconciliati autem sunt alii Protestantes quoque & uniti inter se, quos non levis sejunxerat Discordia, in meâ Germaniâ olim, ut id statim palam faciam. Ac primum, Augustana confessio id probat. Deinde cum Lutherani quidam volebant agnoscere Reformatos pro genuinis Augustanæ confessionis professoribus, reconciliati sunt tamen eò usque utrique ut reciperentur Reformatorum subscriptiones post primam in conventibus Imperialibus, & tolerarentur ad hunc usque diem; & in conventu Swinesfurtensi, Anno 1532. admissa fuit confessio quatuor civitatum reformatarum, tinquam Augustanæ congrua, à quibus

à quibus civitatibus Augustana fuit approbata. En mutuam concordiam ! In conventu Wittenbergenſi Anno 1538. dextra quoque Fraternitatis data eſt, adhuc vivente & non reclamante Luthero, & hoc pacto ſtabilita fuit ſancta inter partes concordia, & pax. Videatur quoque tractatio amica inter Saxones & Helvetios Anno 1536. emiſſa, & colloquium Wormatiz habitum, ubi *Farelus* & *Beza* comparuerunt, ut pro afflictiſſis Galliz Eccleſiis reformatis, tanquam ejuſdem fidei conſortibus intercederent apud Proteſtantes, quò illis ſuppetias ferrent, nimirum apud Galliarum Regem intercedendo, vel alio quovis modo, quod etiam ſæpius factum, & laudabilius notum, idque impliſſis per Johan. Caſimirum Palatinum principem Anno 1561. *Fredericus III.* Elector Palatinus longe plentiſſimus, cum eſſet Reformatæ parti addiſſior, agnitus tamen fuit pro ſocio Auguſtanæ confeſſionis in Conventu Naumbergenſi, & religio ejus tolerata in Imperio. Et in Comitibus 1566. Auguſtæ habitis, fruſtra nirentibus Theologis quibuſdam (ut fieri ſolet ubique) ad litem natis, non ſolum admiſſus fuit idem Elector, & confirmatus in ſuo jure, & loco ; verum etiam directorium inter Proteſtantes, ut antea, & poſthac factum, obtinuit. Idem de Filio *Johanne Duce Caſimiro*, & de Nepote *Frederico IV.* Principe Electore in Comitibus Auguſtanis, Anno 1582. & *Ratiſbonenſibus*, Anno 1590. probare firmitus & declarare luculentius in promptu eſſet, ſi res id poſtularet. Huc apprime facit (quod non omittendum eſt) quod Anno 1529. procurante Landgraivio Haſſiæ, principe omnibus laudibus digniſſimo, coactus fuit Marpurgi Theologorum conventus, cui ipſi *Lutherus* & *Zwinglius* interſuere, ubi poſt multas collationes diuturniores ſummus inter eos conſenſus agnitus & conſtitutus fuit, Unicâ Quæſtione illa de modo præſentiz Corporis Chriſti in coenâ manente indeciſa, & ſic utriusque diſceſſum eâ in futurum lege, ut moderatius & fraterne magis de eâ ageant partes. Hæc ſive reconciliatio ſive Tolerantia aliquot annos inviolata manſit. Sed quorſum iſta omnia ? Sextò, Oſtendam poſſibilem eſſe Unionem à me propoſitam, quia antehac quoque talis Unio in ſupradictis conventibus procurata, & obtenta fuit. Fateor quòd adhuc quidam liſigioſi Spiritus lites in Germaniâ movent & alunt. Sed ea de re poſthac. Nunc Deum meum, flexis cordis mei genibus oro, ut hunc Angliæ magnum conventum eodem modo flectere velit, ut illos flexit in Imperio Romano, ut, quemadmodum Unio in illis obtenta fuit tunc, ſic Unio & reconciliatio obtineatur nunc quoque (addo) & ſtabiliatur firmiter inviolabiliterque. Amen.

Amen.

## C A P. II.

*De Necessitate hujus Unionis.*

2. *Incitativum.* Proximum est jam, ut hujus necessitatem meditemur, atque perpendamus. Innumera hic sese cogitationibus nostris offerunt, necessitatem hanc probantia; quia vero ea argumenta, quæ ab ipsâ re in se considerata desumi possent, quæ potentissima & fortissima sunt, jam in prædictis aspersa legi possunt, ea unicuique legenda & ponderanda relinquo. Unum vel alterum memorabo paulò alius generis. Et primo Protestantium in Angliâ & alibi degentium salus & conservatio, post Deum, consistit in Unione. Humano more loquor, impossibile est, ut vel per sæculum serventur, ac conserventur Protestantes in Europâ contra tantam vim, & tam unitam, tantas technas & molimina consistorii Romani, & Jesuitarum, nisi sapiant, & de unione inter se cogitent, & hic & alibi; aliâs Pontifices illi Romani, stipati, & adjuti ab iis Regibus, & Principibus, qui adhuc inebriati sunt vino fornicationis ejus, ex dissensionibus nostris perpetuis triumphabunt de nobis faciliè, & ex clneribus nostris trophæa erigent. An æternum adeo usque incauti & diserti permanebimus, ut videre nec quidem sentire queamus illos prorsus irreconciliabiles adversarios, ex æquo utriusque partis ruinam, per utriusque scissuram à se invicem meditari? & tamen jam his jam illis Protestantium adulari, atque iis imponere, eos inter se ad commune exitium committere, & sic perpetuâ simplicitate nostrâ abuti? O aperite oculos, fratres Lutherani Reverendi Doctissimique, (si forte ad Vos perveniat legendus hic tractatus) & vos fratres Anglicani omnes, & consulite vobis ipsis, unientes vos ipsos quam arctissimè potestis (spiritualibus mediis modisque utentes) contra communes & crudeles hostes vestros, ne fiat eorum præda. Sat infœlicibus armis pugnatum, sat communibus adversariis commoditatis ad nostrum exitium exhibitum, sat, imo nimis affectibus indultum malis; Unioni nos demus tandem omnes, ut unâ conservemur omnes: quod saxis Deus. De inde vidimus & sensimus Dei judicia horrenda, videlicet pestes, bella, incendia, ab quibus genuit Angliâ, ab eo tempore quo divisi fuimus. Quod cum verissimum sit, an non tempus ut à somno nostro excitemur,

excitemur, & uniamur, ut tremendam Dei iram à nobis, à Regno, ab Ecclesiâ amoliamur amoveamusque. O nos moveant lachrymæ, moveant querelæ de amaritudine horum temporum, quas audimus quotidie. Dicant enim, quousque durabit tempus istud ærumnosum? quando finietur? annon pene perimus ira Dei & consumpti sumus? *juxta Psal. 90. 7. & quousque erunt isti in laqueum, Exod. 10. 7.*

Tertio, Moveant nos tot loca, & imprimis tot filiz ut vocantur, parochiarum, *Chapels and daughter Churches*, quæ vel Pa-

storibus omnino carent, vel oppressæ jacent sub malis \*, qui suâ conversatione pravâ pretiosas multorum animas ab emendatione vitæ arcent abiguntque, & ad Deum clamitare cogunt hisce vel similibus verbis, Juste Deus, da nobis † Pastores bonos, pastores secundum cor tuum, ut id promissisti, ut nos pascant suâ doctrinâ sanâ, vitâ sanctâ, & precibus pro nobis sine fine suis.

\* Non accuso hic, multo minus condemnno innocentes fratres meos ob quosdam, sunt enim, quod ipse probè novi, inter eos viri magni, qui cum sint omnis generis scientiarum peritiâ clarissimi, & eximiâ pietate suâ eminentissimi, stellarum instar in Protellantium cælo micant.

† Non excludo hic sed includi potius volo Conformistas qui proculdubio in id incumbunt, divinitus excitati secundum

*preces istas, ut alii alios excellent tum doctrinâ tum pietate vitæ.*

### C A P. III.

#### *De jucunditate hujus Unionis.*

**S**Ed transire satago ad Jucunditatem hujus Unionis. Nostis quid dicat suavis ille cantor Israelis in libro Psalmorum; Ecce quam bonum & quam amœnum est habitare fratres etiam unâ ! Ubi nota, quod hic Psalmus vocatur Canticum excellentissimum Davidis, vel Canticum excellentiarum, secundum Textum Hebraicum; unde sequitur, quod verba hæc, ea propter, sunt verbâ excellentissima, & totus Psalmus excellentiarum plenus, de quibus plura posthac. Impræsentiarum hæc excellentissima verba sic applico. Hinc videre est, fratres, quam jucunda erit vita nostra, & conditio nostra, si imposterum vivamus unâ, ut fratres, & unionem inter nos colamus, ut par est;

*possunt*

possumus enim tunc amplexari & exoculari alii alios, ac si fratres essemus naturales; possumus amicè, inter nos conferre sermones; possumus dies jejuniorum unà observare, possumus precibus piis & deprecationibus quam humillimis Deo litare, possumus totam Angliam, visâ nostrâ concordia exhilarare; possumus alii alios his ipsissimis verbis suavissimis salutare, Ecce quam bonum est & quam amœnum habitare fratres etiam unâ!

## C A P. IV.

### *De optabilitate hujus Unionis.*

**J**Am de optabilitate hujus Unionis pauca disseram. Optabilis est Primò, ut opprobrium quo nos gravant Papistæ à nobis tollatur. Dicunt enim nos Protestantes non posse concordare, sed in innumeras abire sectas & divisiones, & se solos unitatem servare, & unam illam Catholicam sese Ecclesiam, quæ in Apostolico creditur symbolo. Deinde, ut maledicentia qua alii alios prosequuntur amoveatur abjiciaturque cum omni odio & excandescentiâ, secundum illud gravissimum Apostoli monitum, At nunc deponite etiam vos hæc omnia, iram, excandescentiam, maledicentiam, Col. 3. 8, 10. tolerantés alii alios. Tertiò, ut amicitia, quæ antehac intercedebat inter nos, postliminiò revertatur, & amor ille pristinus qui vigeat inter nos, redintegretur, & illud vetus dictum in nobis verificetur, Amantium iræ amoris redintegratio est. Quartò, ut scandalum, quod ex nostris dissidiis natum est, & quo multi à nostra religione alieni offenduntur & à nostris ovilibus abiguntur, è medio submoveatur. Hic citare lubet gravissima hæc de re celeberrimi scriptoris cujusdam verba, Nec Tyrannide quam patiuntur reliquæ populi Dei quæ adhuc in spiritali Babylone detinentur, nec superstitionibus quibus implicantur, tantum retardantur, verùm in Ecclesiæ Romanæ communionem remanent, nostris tantum divisionibus suspensi, & offensi scandaloque affecti. Et omnia ista non movebunt nos?



## C A P. V.

*De Utilitate hujus Unionis.*

Nunc meipsum converto ad utilitatem hujus Unionis, quæ mihi erit Triplex. Primum, hoc magnum, sed mirè nunc distractum, prosperabitur Regnum; sic enim cantillat suavis ille Israelis cantor in eodem, quem modo nominavi, Psalmo, postquam dixerat, Ecce quam bonum & jucundum est habitare fratres etiam unà, est ut ros Hermonis, ut qui descendit super montes Tzionis, quo scilicet ager Baschanis fertilis redditur; & deinde addit, Ibi enim mandat Deus benedictionem suam, id est, omne bonum, dicit doctissimus ille scripturæ sacræ \* expositor; addo quòd, ni fallor, \* *Junius in Loc.* tunc maria vestris tutò abundabunt navibus, naves mercibus, civitates & oppida vestra lucris, omnia pæne Regni loca omnis generis Bonis, ex benedictione Dei manantibus fluentibusque. Deinde, videre mihi videor ingentem Evangelii & regenerationis propagationem exinde provenientem. Complebuntur enim, si uniamur, pulpita vestra \* bonis *\* Non excludo hic pios ac doctos fratres. meos Conformistas sed includo potius.* verbi prædicatoribus, Tempia auditoribus, & omnia pæne loca converfis animabus & professoribus; typographiæ piis & ad ædificationem tendentibus scriptis & authoribus. Et hic non possum non commemorare Heylini vestri verba, quæ tunc literis mandavit, quando rationes de propagatione Evangelii in Germania & alibi voluit reddere, affirmans. 1. Quod verbum Dei in oppidis & pagis sedulò prædicatū causa ejus propagationis fuerit. 2. Libri pii in lucem editi. 3. Carechismi summam Religionis Protestantium complectentes. \* Quæ proculdubio videbitis præstita in hac vestrà Anglià, si Unio prædicta fuerit inita stabilitaque. Tertio, Uniantur illæ duæ partes, de quibus supra dixi, & tunc erunt, unitæ pro universis & singulis suorum, quod necessarium & communi bono & conservationi facile obrinebunt, modo unitæ mancant, unitæ agant, unitæ orent, unitæ

sua pocurent. Quod de illis duabus partibus assero, de omnibus in Europâ Protestantibus intelligi & fieri cupio. Si enim omnes uniti essent, qualiter, O qualiter conatus inimicorum eorum communium ubique frustrarentur? Et O quanta formido (si modo conjunctis animis agere vellent ea quæ licitè agi possunt, precibus nimirum & lachrymis imprimis ad Deum fufis) occuparet eos? Ea ad minimum, quâ de iis non laceffendis consilium cogerentur capere & servare?

## PARTITIO VI.

*Continens solutiones diversarum objectionum.*

### C A P. I.

*In quo respondetur ad duas objectiones.*

**Q**UÆ hætenus proposita fuere de hac Unione, si Christiano animo perpenderentur, paucos fore credo qui ea approbaturi non essent. Ecquis enim, quæso, invenietur ea improbaturus, nisi qui prorsus pacis amorem missum fecerit, & charitatis ardorem in suo corde in totum extinxerit, ut immortalia odia scilicet in hac mortali vitâ sub prætextu religionis in eos exerceat, qui nihil libertati aliorum derogatum volunt, nihil aliis Tyrannicè imperatum, nihil aliorum conscientis crudeliter impositum eunt? Nonconformistas plerosque paratos esse nullus dubito in hanc unionem & Reconciliationem à me propositam actutum consentire, statim ac ipsis spes affulgeret tanti boni tam diu quæsitæ. Longe plurimos quoque inter Conformistas esse puto, quibus hæc nostra qualiacunque proposita arrisura sint & placitura, quantumvis alii numero inferiores vix audeant animi sui desideria denudare, ne quorundam odia in se excitent. Imo haud dubito integros quoque cætus esse, eosque valde insignes, qui non difficiles se præberent in pacifica vota & consilia. Quia vero quidam reclamabunt, & ea quæ proposui pertinaciter respuent, jam eorum

rum objectionibus occurrendum est, quas illi solliciti quarunt: ut non-necessariis litibus perpetuo litare valeant. Et primo dicent, Non licere Conformistis hujusmodi syncretismum (sic enim vocabunt hanc à me propòsitam Unionem) admittere, quia mera ἀτρεξία & confusio exinde consequetur. Sed huic ita occurratur. 1. Non quæri hic sententiarum, & opinionum commixtionem, sed mutuam tolerantiam in adiaphoris; fruatur Conformistæ suis sententiis, privilegiis & commoditatibus, atque Ecclesiis, & ceremoniis, saltem permittant Nonconformistas uti suis & non cogant eos ad suas. 2. Annon concorditer unà vivunt alii Protestantes in aliis locis non obstante diversitate opinionum quibus imbuti sunt, & Ceremoniarum quibus uti solent? Instantiam vobis dabo in Reformationis & Lutheranis, qui unà vivunt in eadem illà celebri civitate Heydelbergenfi (in cujus Universitate ipse studiosus fui olim) & ibidem utrique suā \* libertate fruuntur pacifice, & publice absque ullā confusione: prædicant enim ibi Evangelium Christi publice tum Calviniani, tum † Lutherani prædicatores in eodem Pulpito absque ullo tumultu, ullo opinionum syncretismo, superiorum permissu, ut supra notavi. Possem dare plura exempla, sed sufficiat hoc unum nunc. Secundo, quidam objicient impossibilitatem vel saltem improbabilitatem hujus Unionis; Quibus sic Respondeo: 1. Quod non impossibilis sit, supra probavi. 2. Quod possibilis sit, & probabilis admodum, sic palam facio. Scimus, quam pronus Clementiss. Rex noster fuit ad libertatem Nonconformistis concedendam, ex nuperis ejus indulgentiis ac Licentiis iis concessis. Est quoque Tertio, si concedatur iis, quod improbabile est id, quod hic à me proponitur. Respondeo, quid tum? Annon improbabiliter Judæi reversi sunt in suam Judæam ex captivitate suā Babylonicā, (humano more sic loquor) vi & virtute editi à Cyro editi? Annon improbabiliter quoque reductus fuit nuper illustrissimus Princeps Carolus Ludovicus Elector Palatinus, Dominus meus Clementissimus nunc defunctus, in suam Metropolim Heydelbergam, Territoria sua, & Dignitates suas? quod applicet Lector.

\* Sunt Lutherani in aulā; Lutherani in cancellaria; Lutherani in Senatuurbico: Lutherani in aliis versantur officiiis. Quid? Lutheranis publicum Religionis exercitium à Serenissimo Electore Carolo Ludovico concessum, antequam Cassellam proficisceretur.

† Daniel Tossanus vitreus meus in oratione suā votivā.

## C A P. II.

*Completens aliam objectionem non spernendam.*

**S**Ed Tertio, clamitabunt nonnulli, Regnum divisum non potest stare, dicit Christus: & propterea nostrum Regnum non poterit stare, si eo modo, quo dixi, ineatur unio cum Nonconformistis, ut libertas iis concedatur prædicandi Evangelium Jesu Christi. Respondeo 1. Regnum hostiliter divisum non potest stare; dicit enim Christus \* adversus \* *ἐπ' ἐαυτῶν*. se divisum, *viz.* hostiliter; ast Regnum hoc non erit adversus se divisum hostiliter, si libertas conscientiarum concedatur, & Unio inter dissidentes ineatur: quia unio illa tollet hostilitates omnes imaginabiles. 2. Dico, Stat Regnum Galliæ, etsi ibi tolerentur Hugonottæ, id est, Reformati, \* *ut supra ostendi*. qui ibi in templis suis publicè Evangelium prædicant sempiternum. 3. Stat Imperium Romanum, etsi in eo Lutherani & Reformati quoque libertate suæ Religionis fruuntur publicè. Stat Palatinatus, etsi in eo & à Lutheranis & Reformatis in iisdem ædibus verbum Dei prædicetur, ex indulgentiâ \* Principis Palatini. Stat deniq; \* Helvetica respublica, etsi diversis ibi quoque ritibus & Ceremoniis utantur; & sic procursu dubio potest stare Angliæ Regnum quoq; si in eo Nonconformistæ uniti cum Conformistis suâ fruuntur libertate.

## C A P. III.

*Comprehendens 3. alias Objectiones.*

**T**Orro dicent alii, subscribendū forsitan erit juxta tuā Unionē hic delineatam, certis fidei Articulis, & tales Articuli plerumq; continent ambiguitates, quod parit Divisiones, & adversatur unioni. Sed Respondeo, Fateor quod hoc fieri assolet, ut videre est non tantum in 36 Articuli Anglicanis, sed etiam in symbolo

symbolo Apostolico in Articulo de descensu Christi in Infernum, & in Augustanæ confessionis verbis de corpore Christi. De cœnâ Domini docent, quod corpus & sanguis Christi, in eâ vere adsint, & distribuuntur vescentibus; qua re non obstante omnes orthodoxi unanimiter & conjunctim amplexantur illud symbolum, & omnes Protestantes, qui in imperio tolerari volunt, confessionem illam Augustanam in suo sensu, & sic eo nomine uniti sunt non timentes divisiones modo objectas. 2. Ambiguitates illæ & similes iis explanari possunt, & debent satisfactionis causâ, & ut devitentur Divisiones, ut id factum est, cum querelæ orirentur de Ambiguitatibus Augustanæ confessionis, tunc adornatæ fuerunt diversis temporibus & occasionibus plures illius confessionis Apologiæ, explanationes, & Declarationes, & Ordinibus approbatæ: juxta quas, & ex quibus genuinus & verus illius sensus est eruendus, si de ea moveatur ab aliquo controversia aliqua. Quid quod ipsa ista Confessio Augustana jam ut dictum est, renovata, Cæsaribus in Imperii Comitibus fuerit ab utrisque Protestantibus unanimiter exhibita: & nominatim Cæsari *Ferdinando* primo, & quidem tanquam genuina & vera; relicta & valere iussa, quæ *Carolo quinto* Imperatori Augustæ fuit oblata, Anno 1530. & hæc verba continebat: De cœnâ Domini docent, quod in eâ corpus & sanguis Christi sub speciebus panis & vini verè adsint, & distribuuntur vescentibus: secus docentes improbant. Quod idem in Anglicis Comitibus fieri potest, si ambiguitates prædictorum articulorum id exigant, ad incundam & conservandam inter nos Unionem. Sed hic me interrogabunt, si hoc omnino fiat, & unio vestra inita fuerit, quamdiu durabit? Quasi idem Deus qui nos unire potest, in unione initâ nos conservare non possit quoque, ut conservavit alias Ecclesias inter se unitas, exempli gratia, Germanicas, & Gallicas etsi differant inter se respectu dierum, & rituum, & regiminis etiam Ecclesiastici; habent enim Germanicæ suos inspectores (quos alii vocant Episcopos) diocesanos, Galli nullos, sed Classes tantum. Fateor quidem, quod quidam Evangelici unionem inter se ruperunt initam citò, intelligo Lutheranos quosdam, qui animosè conciliationem five concordiam illam, quæ Marpurgi inter Lutherum & Zuinglium stabilita fuerat, Anno 1529.

diruerunt, † quibus de causis & † *Sed vide Pareum in suo Irre-*  
occasionibus silentio transibo *nico hac de re.*

prudens ne vulnera refricem

antiqua, quæ una cum novis vellem sepulta. Servata tamen fuit ab aliis quietis utriusque partis fratribus, qui alii alios ut fratres sunt amplexati, & pro viribus supportarunt, ut id superiæ à Gallicis Ecclesiis petitæ, & tum à Lutheranis tum à Reforma-

ris latæ, restatum faciunt sat abundè. Imo, de Argentorato, civitate illâ magnâ Imperiali, Helvetiæ conterminâ fertur, quod

\* *ut Hottonius id asserit in sua  
ordia.*

ipsum \* Calvinum ad Concilium Tridentinum pro se mittere decreverit, cum tamen sit urbs Lutherana, quod probè novî,

quâ ipse in eâ fuit. Et propterea quid loquimur de durabilitate hujus Unionis, quasi non futura sit diuturna? Relinquatur id Deo qui potest facere quicquid vult in cœlo & in terrâ. 3. Restat adhuc alia objectio, ad quam mihi erit nunc respondendum. Obtendent quidam quod si hæc unio inæatur, auditores ipsorum relicturi sint auditoria sua & ipsos in iis: quod si fiat, ordo Ecclesiæ tollitur. Ad quam objectionem sic respondeo. Primò, idem fieri nunc video in ipsorum Conformistarum Ecclesiis. Qui excessit alios in concionibus suis, attrahit auditores eorum, qui carent donis illis singularibus quibus pollet ipse. Deinde adscribo, quid faciendum ergo? Doceant tum Conformistæ tum Nonconformistæ, ut par est, hoc est, tam potenter, tam peritè, tam purè, ut in verbo Dei monentur, & nullus huic vel querelæ vel objectioni locus relinquatur. Tertio, Non qui plurimos habet auditores, sed qui negligenter, qui oscitant, qui frigidè, & qui erraticè verbum Dei prædicat, & scandalosè vivit, & mandata societatis violat, Ecclesiæ ordinem turbat.

\* *Numb. 11. 29.*

וְיָמִי יִתֵּן יְהוָה  
אֶת־רוּחוֹ בְּלִידִים

Denique ut Moses, \* cum Eldad & Midad prophetarent in castris, & Josua diceret ei, Eos cohibe, hos dedit responsum: Utinam totus populus Jehovah essent Prophetæ, vel sic, ut in Textu habetur † *Hebr.* quis det totum populum Jehovah Prophetas? sic ego respondeo iis,

qui non volunt prophetas ipsos, nimirum pastores Orthodoxos & recte ordinatos prophetare in pulpitis, ne attrahant auditores suos, Utinam plures Jehovah daret populo suo prophetas. Tantum absum ab eorum timore vel, (si ita me loqui voletis) invidia. Et hic hujus partitionis finis esto.

## PARTITIO VII.

## CAP. I.

*In quo finaliter & conclusivè prædicta Unio premittitur.*

**J**AM premere urgereque satago unionem à me propositam. Quid dicitis fratres, annon sat inter nos hostilibus quasi armis digladiatum? annon sat nostris passionibus cessum? annon sat exemplorum malorum datum, annon sat commoditatis crudelibus & vigilantissimis nostris adversariis præbitum? saniora tandem consilia capiantur, meliora arma, preces videlicet & lacrymæ, arripiantur, sanctiora proposita eligantur, & ea quæ tam fusè à me pro unione nostrâ fraternâ sunt hic dicta, fiant per gratiam Dei, idque ad immensam & æternam Nominis ejus Gloriam. Timebunt nonnulli fortassis, ut quid sibi depercat, si hæc Unio feliciter procedat, & ad optatum finem procedat; sed nolite timere, nihil vobis deperibit. Quieri sedcant omnes ab his curis, his metibus; hoc tantum intendimus, hoc cupimus, hoc satagimus, hoc petimus, hoc appetimus, ut mutuâ tolerantia sese perferant, non condemnent, sed potius precibus ardentibus alii alios deo commendent, datis sponte occasionibus, mutuis quoque officiis, quæ Christianos decent, sese devinciant. Modestis etiam admonitionibus, quæ scriptis, quæ dictis sese in veritate, & pietate forment, & firment. Ante omnia verò suis vindictæ & ultionis affectibus renuncient, decisiones Magistrales devitent, & omnis generis homines suâ unione & concordia ad concordiam invitent, cætera quoque Impedimenta devitent, quibus hæcenus dissidiis alimenta sua suppeditata sunt, videlicet invidiam, superbiam, avaritiam, acediam, iram, maledicentiam, & si quæ sunt alia. Sufficiat tempus præteritum, quo talibus indulsumus vitiis, quo victoriæ cupidi superare alii alios cupivimus, ex innotâ nobis pertinaciâ, & superbiâ. Veritas Ecclesiæ victoria est, juxta antiqui alicujus dictum. Cum primis vos alloquor Patres in Christo venerandi, & fratres mellificissimi, si amatis Christum, amare unionem, quia ipse tam enixè suum precatus est patrem, ut unum simus, hisce verbis; Non tantum pro istis oro, sed & pro iis, qui per sermonem eorum credituri sunt in me, ut omnes unum sint, sicut tu in me, & ego in te, ut & ipsi in nobis unum sint, *Joh. 17. 20, 21. O.*

vos moveant hæc verba Verbi, quid enim efficacius dicere poterat Verbum? quid ad nos excitandos ferventius? ut unum fiamus in ipso, secundum prædicta à me consilia, ad unionem tendentia, ex infinita & immensâ ejus misericordiâ.

## PARTITIO VIII.

*Et ultima, continens orationem conclusivam ad Jesum Christum pro unionem prædictâ fusam.*

### C A P. I.

*In quo tota Christi Ecclesia Britannica Christum comprehenditur: quæ & à tota Ecclesia Catholica potest usurpari, mutatis mutandis.*

CUpio autem in fine scriptionis hujus meâ ipsam Jesum Christum ardentibus meis precibus pro unionem hæc, & multis aliis Ecclesiæ necessariis, interpellare, ut ipse, in fine vitæ suæ, oravit patrem suum, ut unum fiamus in ipso, *Joh. 17. 20, 21.* Imo hic totam Ecclesiam Britannicam inclamare satago, & compellare; rogans eam, ut unâ mecum ad Jesum conversa, humili affectu, sensu uno omnium, uno ore, Numen ejus sic adprecari velit. Jesu, qui ut unum fiat, patrem tuum Cœlestem ferventissimè comprecatus es in terris, Uni nos, O Uni nos omnes tibi ipsi magis magisque, & firmam inter nos ipsos concordiam & Unionem stabili, O Fili Dei, ne devoremur à lupis rapacibus: sed unâ & tutò vivamus in hisce regnis nunc, & simul triumphemus in cœlis posthâc in æternum. O Æterne Deus, sine nos deslere miseras nostras & divisiones præteritas, & placatus ad Gratia tuæ Thronum admitte cor nostrum, exaudi singultus nostros, & dolores de diffidiis nostris à nobis conceptos, & ad te profectos, sanctissime sospitator. Tu salus bonis unica, tu spes, tu perfugium gaudiumque, & solamen nostrum prosperum, precibus nostris & votis pie conceptis annue! Deduxisti, O Deus, benignitate tuâ populum, quem redemisti. Introduxisti nos & plantasti nos in terrâ possessionis tuæ, loco, quem ad habitationem operatus es, Jehovah. Disposuisti



isti locum populo tuo & plantasti eum, ut habitet in loco suo. Pulcherrimam hanc insularum desiderasti, Deus, ad sedem tuam : fac ut in eâ radicetur firmiter, & efflorescat semper germen; populus tuus, qui germen est plantationis tuæ, germen myrtæ in horto quem plantasti. At indiget sole, indiget umbrâ, indiget irrigatione. Rogamus, ut singulis momentis eundem hortum tuum, secundum promissionem tuam, irrigare, calefacere & obumbrare velis gratiôsè : obsecramus te insuper, O sol divine, O lux purissima, per te ipsum, nos surculos luce tuâ perfunde, luce fidei, luce cognitionis, luce sapientiæ cœlestis. Et, O spiritus sanctissime, charitatis gratiam & pietatis ardorem nobis omnibus adfla. Fac dum in deserto, & vastâ hujus mundi solitudine enascimur, in te maneamus uniti semper, ac vivamus, & vireamus, dulcēsque sanctitatis veræ fructus exhibeamus. Sint contempribiles Myrtileti tui (Ecclesiæ nempe) plantæ, sint abjectæ, sint calcatæ vulgo, sint mi- Cant. I. græ. Nigra sum Ecclesia tua, nigra Mundo, obscura impiis, crucis æstu turpata, ac amabilis tibi, tibi placens, tibi desiderabilis. Nigra sum, calamitatum ardore perusta, undiq; ventorum tumultibus patens, & quassata : hinc Boreas hinc Austro insultans me verberat glomeratque pulvere. Furit oriens, furit occasus, & æstus sui horrore petit : inſœlix ego, ob divisiones acerbissimas me divexantes, solitudinis pacificæ amatrix, in deserto mihi consultura, in deserto requiem quæro, non invenio; in gratiæ tuæ latebris, sub umbrâ tuâ, quam amo, quam unicè desidero, tutius latebo ; in latibulo Dei excelsi, in umbrâ omnipotentis commorabor. Tu umbra, tu præsidium, & tutamen meum, qui fecisti ut pro spinâ albâ ascenderet abies, & pro urticâ myrtus. Fac ne exurant nos aridæ hæreticarum opinionum arenæ, cautēsque infidelitatis, fidei radicibus aditum ullum præstruant ; ne falsorum Doctorem sentibus spinisq; & urticis tenellæ vites suffocentur, aut serpentium sectarum pestis Ichiferam illinat salivam. Arbusculæ sumus tenellæ in sacro tuo myrtileto, amoris tuo destinatæ : at, O amor cœlestis ! O Charitas i finita ! Medullam tu plantularum fove ut crescant semper amore tui, amore proximi, sanctâ gaudentes unione, & animorum conjunctione, & pace multâ cum veritate & puritate concatenata. Atque cum in finem Illuſtrissimæ Potentissimique Regis nostri cor, & Senatorum nostrorum prudentissimorum honoratissimorumque in Parlamento congregatorum consilia ad prædictam unionem & pacem dirige. Et, ut eadem pace fruamur diu, eundem Regem nostrum Gloriosissimum contra omnes ejus & populi tui inimicos diutissime incolumem serva. & propterea exsurge, O magne Jehovah, & dissipentur ejus & nostri inimici qui sunt in hisce Regnis ejus & alibi ; & fac, ut ipso  
diu

diu vivente regnanteque, nos diu vivamus prosperè sub ipso, & per ipsum nobis faventem, & nos in puritate & exercitio Religionis nostræ veræ orthodoxæque protegentem. Fac cor ejus cor secundum cor Dei, ut in omnibus, quæ piis ausibus molitur, & facit, facietque, tibi placeat hic, & posthac; & ut superatis humana vitæ spatia, tecum feliciter regnes, in Regnum tuum altè subvectus, & ibi gloriæ suæ inenarrabilis radios late spargens. Et nunc pergimus ad alia Ecclesiæ tuæ necessaria. O Deus formidissime, qui potes facere quicquid vis in cœlo & in terris, fac, ne pietatis cortice fides, ne botris suis destituta, sterileseat miserè, hisce in terris, quin vitam illa conservet: Ne patere à mundo tegumentum sanctitatis detrahi, sed fructus ferat dulces, fructus vitæ pietatis suavetudine edulcatos, qui refrigerium sint animæ, & ardores, ac faventem livoris æstum, & avaram sitim reslinguant. Fac ne inter nives adversitatum, & furibundi mundi tempestates ramuli tenues, & tenellæ arbusculæ decutiantur, aut calorem amittant suum, ne refrigescant totæ. Perfunde nos luce faciæ tuæ O immensum lumen! Respice nos subinde, O spiritualis oculus, O vita, O viventium vigor! gelidisque pectoris nostri Medullis calorem inde, ut succrescamus: ne gratiæ tuæ incrementis destituti pereamus, & materies siamus ignis horrendi. Quin ut Myrtiletum tuum (quod est Ecclesiæ tuæ) inter afflictiones & perpeffiones varias coronis ex mille malis mortibusque factis, est obscurum hic, ita, cum olim in paradysum tunc transplantatum fuerit, victricibus è Myrto aureolis ibi illustretur: ubi plantæ cœlestes lumine tuo & irrigatione perpetua fumentes incrementa, semper virenti fronde pubescunt, non in arido, non deserto locata, sed juxta perennantium aquarum fluentia viva, floribus foliisque & fructibus æternant. Fac etiam, magne Deus, ut idem tuum myrtiletum quemadmodum jacet hic & jacuit immersum in falso divisionum acerbissimarum mari pro tempore in præfenti mundo, sic immenso cœlestis voluptatis fonti sine fine immergatur tota in mundo futuro. Ubi adversarius nullus, divisio & contrarietas nulla, odium & certamen nullum: sed trophæum, & unio tantum, & unio perfecta, unio perpetua, unio optata, unio beatorum beata, unio cum beatorum cœtibus, qui Christiano nisu ex variis suis, Deiq; hostibus trophæa retulere, nunc lætum canentes pœana: unio cum fœlicibus sanctorum Protestantium & aliorum animis, quorum nomina inscripta Cœlis, unio cum ipso beatificarum animarum capite Christo, à quo solida læticia, mera tranquillitas, quies æterna, à quo expiata vitiositas, reducta sanctitas, sublata miseria, reddita beatitas, cui sit laus & gloria in perennantia secula. Amen, Amen.

*Additio de Regno & Religione Abassinorum, quorum hæc Unio multam facit mentionem in Tabulâ quartâ ex Jobi Ludolphi, clarissimi Scriptoris illius Saxonici, Historia Æthiopica, hoc ipso anno in lucem edita in folio magno.*

**I**psa hujus gentis Historia digna est accuratiori elaboratione. Nam sive cœli, sive soli ingenium spectes, vix alibi plura Naturæ miracula repereris. Regio inter tropicum cancri & æquinoctialem lineam sita, mira aëris diversitate gaudet. Depressa loca æstum: excelsa frigus sentiunt. Eam ab causam tonitrua horrenda, tempestates simul plures cum tremore hominum & brutorum audiuntur.

Montes altissimi ipsas nubes superant, ut miraculo hic non sint Olympus & Athos, ipsæque Atlas cœli fulcrum prisca ne comparandus quidem ad illos sit. Rupes figurâ variâ naturâ sic præruptæ sunt, ut ascensu careant, & tamen habitentur. Convalles confragosæ & profundissimæ abyssum repræsentant. Metalla quoque habent, aurum maximè, de quo prima in novis regionibus quæstio, modo scrutari & effodere scirent. Aridissima æstate loca hyeme undâ teguntur, & quod alibi pluviz, hoc flumina agris in Æthiopia præstant. Eos enim, aliàs steriles, inundationibus suis reddunt fertilissimos. Inter ea Nilus magnitudine, & faniâ suâ omnes totius orbis amnes longè post se relinquit. Nec fontes ejus tantùm, Antiquis tam anxie quæsitæ, hic reperti sunt, sed & alter illius alveus, videlicet niger fluvius nunc primum innotuit. Non autem omnes Abassiz fluvii, ut in aliis terræ partibus, in mare sese effundunt, sed quidam arena hauriuntur, ut istorum ostia difficilius invenias quàm aliorum fontes. Plantæ virtutis admirandæ & bestiz omnis generis, plurimæque nobis incognitæ dantur. Quadrupedes & volucres toto orbe maximæ hic pariter reperiuntur. Unicornis etiam, celebris illa fera, in omnibus mundi angulis curiosè indagata, hic demùm conspecta fuit. Boves innumeri, & multò nostris majores, pabulo & feris, & pecudibus, per vastas sylvas perpetuò virentes sufficiente. Nec minor gentium hominumque varietas, qui lingua, moribus, Sacris, adeò inter se discrepant, ut partem aliquam Orbis, non regnum describi putes. Uni tantum Regi Abassia pareat, qui ob subjectos quosdam Regulos, Negusa nagast Zairiopia, hoc est Regem Regum Æthiopiæ semet vocat, & vetustate Originis multùm gloriatur. A Salomone Israelitarum Rege genus suum ducit, notabili sed ambiguo commento.

mento. Longa Regum series, five vera five falsa antiquitate defenditur. Attamen constat monarchiam Abassinorum, Regumque Prosapiam vetustate nulli inter Europæos cedere. Quum & potentia alios Africæ Reges quondam superaverunt, sed ea superiori sæculo Adelessensium bellis pene tota concidit. Deinde Gallanorum vi atque feritate adeo debilitata fuit, ut Habessiniam in ipsa Habessinîâ non invenias si eam cum temporibus Alvarezii comparaveris.

At longè maximam admirationem meretur antiquitas Religionis Christianæ, quæ FRUMENTIO prædicante sub sancto Athanasio Patriarchâ Alexandrino primùm cœpit, cujus Ecclesiæ DOGMATA & RITUS in hunc usque diem retinentur, ita ut multæ primitivæ ceremoniæ alibi obsoletæ, hic adhuc durent, interim nullam insignem mutationem in cultu sacro per tantum ævi senserunt.

Ubi nobiter otetur id quod vir ille Reverendus eruditissimusque *Doct̃or Stillingfleet* in ultimo suo libro pag. 389. refert ex Claudii Imperatoris Abassiæ fidei confessione, in lingua Anglicana de Circumcisione Abassinorum. *That it is only a National custom without any respect to Religion, like the cutting of the face in some parts of Æthiopia, and Nobia, and boring the ear among the Indians.* Sic ille Imperator citatur, cui superaddo verba Ludolphi, qui scribit quod illa Abassinorum circumcisio nihil aliud est, quia mulieres circumcidunt, idque privatim absque testibus, quod adjicio quia Circumcisio Abassinis objicitur; unâ cum citatione multorum aliorum Authorum qui de Abassinorum gente & Religione scripserunt, viz. Nicolaus Godignus, Jacobus Baratus, Matthæus Armenus, Tzagazabus, Alvarez, Johannes Bermudes, Matthæus Mercator, Franciscus Alvarezius, Balthasar Tellectius, P. Lupus, Gregorius Habessinus, Emanuel Aylmeda, Hieronymus Lupus, Alfonso Mendozius, Author Libri de Rivo Nili.

### Claudii Regis Æthiopiæ Confessio Fidei ex Æthiopica lingua in Latinam Versa.

**N**Os Credimus in unum Deum, & in Filium ejus unicum Jesum Christum, qui est Verbum ejus & Potentia ejus & Consilium ejus, & Sapientia ejus, qui fuit cum eo antequam crearetur mundus. & ultimus vero diebus venit ad nos, non tamen ut decederet à throno Divinitatis sue, ac homo factus est ex Spiritu Sancto, & ex Maria Sancta Virgine, & baptizatus fuit in Jordine anno trigesimo, & factus est homo persecutus, & suspensus est in ligno crucis, in diebus Pontii Pilati, passus, mortuus & sepultus est, & resurrexit tertio die. Et deinde quadragesima die ascendit cum gloria, in celos, & sedet ad

ad dextram patris. Et iterum veniet cum gloriâ, iudicaturus vivos & mortuos, & non erit finis regni ejus. Et credimus in Spiritum Sanctum, Dominum vivificantem, qui processit à patre. Et credimus in unum Baptismum ad remissionem peccatorum, & speramus Resurrectionem mortuorum ad vitam æternam in æternum, Amen. Nos autem incedimus in viâ Regiâ planâ, verâ, & non declinamus neque ad dextram, neque ad sinistram à doctrina Patrum nostrorum Apostolorum, & Pauli fontis sapientiæ, & 70 discipulorum, & 318 Orthodoxorû, qui congregati fuerunt Niceæ, & 150 Constantinopoli, & 200 Ephesi: ita prædico, & ita docto ego Claudius Rex Æthiopiæ, & nomen Regni mei Atanasaged, Filius wanag Sagedi, Filius Naodi. Quod verò attinet ad celebrationem nostram diei præsci Sabbathi, non sane celebramus illud sicut Judæi, qui crucifixerunt Christum, dicentes, Sanguis ejus sit super nos, & super liberos nostros, quia illi Judæi neque hauriunt aquam, neque accendunt ignem, neque coquunt ferculum, neque pinjunt panem, neque migrant de domo in domum; nos autem ita celebramus illud, ut offeramus munera ad mensam, & faciamus in eâ cenam (non Missam) sicut præceperunt nobis Patres nostri Apostoli, in δειπνοκαλία. Non celebramus illud ita, sicut Sabbathum Ferie primæ, quæ dies est nova, de qua David ait; Hæc est dies quam fecit Dominus, exultemus & letemur in eâ, quia in ea resurrexit Dominus noster Jesus Christus, & in ea descendit Spiritus Sanctus super Apostolos in Oratorio Trionis. Et in eâ incarnatus fuit Christus in utero Virginis Mariæ ad remunerationem iustorum. Quod verò attinet ad rationem Circumcisionis, non utique circumcidimus, ut Judæi, quia nos scimus verba Doctrinæ Pauli, fontis sapientiæ, qui dicit, Et circumcidi non prodest & non circumcidi non juvat, sed potius nova creatio, quæ est fides in Dominum nostrum Jesum Christum.

Et iterum dicit ad Corinthios, Qui assumpsit circumcisionem, non accipiat præputium. Omnes libri Doctrinæ Paulinæ sunt apud nos, & docent nos de Circumcisione, & de præputio. Verum Circumcisio est apud nos secundum consuetudinem religionis, sicut incisio faciei in Æthiopia, & sicut perforatio auris apud Indos; id autem quod facimus non fit ad observandas leges Mosaicæ, sed tantum propter morem humanum. Quod autem spectat ad usum carnis lulle, non utique prohibemur eo propter observationem legis Mosaicæ sicut Judæi; Eum enim qui ita vescitur, ut vescatur non cogimus, neque abominamur, neque immundum judicamus: sicut scripsit pater noster Paulus ad Romanos dicens, Qui vescitur non condemnet eum qui non vescitur. Omnes enim Dominus suscipit, Regnum Dei non consistit in cibo & potu. Omne mundum est mundis; malum vero est homini edere cum scandalo. — Dum vero dixit ista verba sua, destruxit totam structuram erroris Judæorum, qui docti fuerunt ex libro legis Mosaicæ. Mea vero Religio, & Religio Presbyterorum,

errorum doctorum, qui docent jussu meo in ambitu Regni mei, talis est, neque recedunt à via Evangelii, neque à Doctrina patris nostri Pauli sive ad dextram sive ad sinistram. Et in libro *Tarich* (dissio) quod Constantinus Rex jussit, in diebus regni sui, ut omnes baptizatos Judeos cibarent carne suilla in die resurrectionis Domini nostri Jesu Christi. Verum prout visum fuerit unicuique, abstinere potest ab esu carnis animalium. Sunt enim qui delectantur carne piscium, sunt qui amant edere carnem Gallinarum, sunt qui abstinere ab esu carnis ovilla, & quilibet sicut ei videtur, animum suum sequitur. Atque ita se habet bene placitum & voluntas hominis. De esu vero carnis animalium nulla lex, nullus Canon datur in Novo Testamento, Omnia munda sunt mundis. Et Paulus, Is autem qui credit, omnibus vescatur. Atque istud est quod scribere volui, ut scias veritatem Religionis meae. Scripta M. D. LV. anno à Nativitate Domini nostri Jesu Christi, die xxiii. in Regno Damioh.

## F I N I S.

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*This Author's Books formerly published.*

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